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Art. I. *Hindu Infanticide.* An Account of the Measures adopted for Suppressing the Practice of the Systematic Murder, by their Parents, of Female Infants; with incidental Remarks on other Customs peculiar to the Natives of India. Edited with Notes and Illustrations, by Edward Moor, F. R. S. 4to. pp. 330. price 1l. 11s. 6d. Johnson and Co. 1811.

SUPERSTITION is one of those agents, at the operations of which we have in a great measure ceased to wonder, as we naturally do after we have come to attribute to any agent an indefinite power. Such a power we have insensibly learnt to recognize as possessed by superstition, while beholding the continually widening display of its effects in all times and countries. Nor does any examination of the essential nature of superstition remove the impression thus received from viewing its effects, by discovering any certain principles of limitation to its power. Our settled conviction, therefore, concerning it is, that there is no possible absurdity or depravity of which it is incapable. We have seen that the destructive sentiment by which it acts is so variously applicable, that it can operate on every part of the whole moral system of this world; can dissolve all cements, disturb all harmonies, reverse all relations, and in short confound all order: insomuch that there is no crime which it may not sanction and even enjoin,—no notion too futile or too monstrous for it to proclaim as a solemn truth,—and scarcely any portion of dead or living matter which it may not denominate a deity, and actually cause to be adored.

It is not now, therefore, any matter of surprize, when we find, among the results of any recent inquiry into the state of a distant heathen nation, evidence of the existence among them, in former or even the present times, of the practice of human sacrifice; whether the victims are the captives taken in war, or unoffending mature individuals of their own people, or

some of their own infant offspring. It was nothing strange, even after all we had been told of the gentle virtues of the people of India, to hear that they would sometimes throw their children to the alligators in the Ganges, as a sacrifice to the goddess of that river. For keeping a great national goddess, this would by no means be counted an extravagant expense; and seldom perhaps have the favourite deities of any mythology cost less. A very long extract, inserted in the work before us, from Bryant's Analysis, is enough to shew that, wherever the demon crew of gods and goddesses have obtained an establishment, that is, all over the world, they have demanded to be adored in sanctuaries consecrated by the blood of some that have even been their adorers, and that in many places they exacted as victims, by a marked choice, the persons that might be supposed the dearest to the sacrificers; as if they would take hostages for the perpetual and still more prostrate submission of their nations of slaves. It is really most striking to consider the terms of compact consented to with deities of their own creation, or accepted from pandemonium, by a race that would universally renounce, as too hard, the service of the supreme and beneficent Governor of the world.—It is worth while to transcribe a few sentences from different parts of Bryant's comprehensive historical view of the subject.

'I have before taken notice that the Egyptians of old brought no victims to their temples, nor shed any blood at their altars; but human victims and the blood of men must be here excepted, which at one period they most certainly offered to their gods. The Cretans had the same custom; and adhered to it a much longer time. The natives of Arabia did the same. The people of Dumah, in particular, sacrificed every year a child, and buried it under an altar, which they made use of instead of an idol. The Persians buried people alive. Amestris, the wife of Xerxes, entombed twelve persons quick under ground for the good of her soul.' 'The Pelasgi, in a time of scarcity, vowed the tenth of all that should be born to them, for a sacrifice in order to procure plenty.' 'In the consulate of Æmilius Paulus and Terentius Varro, two Gauls, a man and a woman, and two in like manner of Greece, were buried alive at Rome, in the Ox-market, where was a place under ground walled round to receive them, which had before been made use of for such cruel purposes. The sacrifice was frequently practised there.' 'The Gauls and Germans were so devoted to this shocking custom, that no business of any moment was transacted among them without being prefaced with the blood of men. They were offered up to various gods, but particularly to Hesus, Taranis, Tharates.' 'The altars of these gods were far removed from the common resort of men; being generally situated in the depth of woods, that the gloom might add to the horror of the operation, and give a reverence to the place and the proceeding.' 'These practices prevailed among all the people of the north, of whatever denomination. The Massagetae, the Scythians, the Getae, the Sarmatians, all the various nations upon the Baltic,

particularly the Suevi and Scandinavians, held it as a fixed principle that their happiness and security could not be obtained, but at the expence of the lives of others. Their chief Gods were Thor and Woden, whom they thought they could never sufficiently glut with blood. The most revered and most frequented of their places of worship was at Upsal, where there was every year, a grand celebration, which continued nine days. During this term they sacrificed animals of all sorts; but the most acceptable victims, and the most numerous, were men. 'They did not spare their own children.' The awful grove at Upsal is described as not having a single tree, but what was revered as if it were gifted with some portion of divinity: and all this because they were stained with gore, and foul with human putrefaction. Adam Bremensis who wrote in the tenth century, mentions, that in his time, seventy carcasses of this sort were found in a wood of the Suevi. Another author, of nearly the same age, speaks of a place called Ledur in Zealand, where every year there were ninety and nine persons sacrificed to the god Swantowite. During these bloody festivals a general joy prevailed, and banquets were most royally served. 'When all was ended they washed the image of the deity in a pool, on account of its being stained with blood. Many servants attended, who partook of the banquet; at the close of which they were smothered in the same pool, or otherwise made away with.' The like custom prevailed to a great degree in Mexico, and even under the mild government of the Peruvians. In Africa it is still kept up.—'Among the nations of Canaan the victims were peculiarly chosen. Their own children, and whatever was nearest and dearest to them, were deemed the most worthy offering to their god.' The Carthaginians adored several deities, but particularly Kronus, to whom they offered human sacrifices, and especially the blood of children. If the parents were not at hand to make an immediate offer, the magistrates did not fail to make choice of what was most fair and promising.' On one occasion, 'seeing the enemy at their gates, they seized at once two hundred children of the prime nobility, and offered them in public for a sacrifice. Three hundred more, who were somehow obnoxious, yielded themselves voluntarily, and were put to death with the others.' 'There were particular children brought up for the altar, as sheep are fattened for the shambles; and they were bought and butchered in the same manner.'

Such illustrations, from former ages, of the aptitude of the human nature to yield itself in alliance and servitude to a diabolical power, and of the rites performed in recognition and celebration of that league and devotement, have left to the explorers of lands lately or still but imperfectly known, very slender means, either from fact or invention, of trying the strength of our faith. Tell us that there are idols there, and then they may tell us just whatever they please besides, that is odious and hideous. We know perfectly that is an established law of the divine justice that what was harmless metal, or wood, or stone before, can no sooner be shaped and promoted into an object of worship than it becomes, in effect, a dreadful repository of malignant power, an emitter of diffusive and blasting curses, as if it were actually inhabited by a mighty fiend.

Mankind will most certainly be made to suffer the effectual agency of hell from that in which they shall choose to recognize the arrogated attributes of heaven. The moral effect of idolatry, indeed, is so infallibly evinced, and is so intensely impious, that the imagination of a good man, would with difficulty avoid associating, literally, the presence of an unseen malignant intelligence with the insensible idol; insomuch that we are persuaded it would have required, in such a man, no ordinary firmness of nerves to have passed, without some oppressive sensations, a day or a night alone in the temple, and the immediate presence of the hideous god of the Mexicans, and would now require it to maintain a perfect composure in such a retired interview even with Jaggernaut—an entire security the while from any mischievous human agency being supposed.

Much fewer words, we confess, might have sufficed on this obvious point, that superstition has shewn itself of sufficient power for any imaginable atrocity, and that therefore the destruction of Indian children by their parents, has nothing at all of the marvellous in it, when *the gods* are concerned. But the view of this ready obedience to the demands of the gods, would not have prepared us to hear of whole tribes or nations destroying, systematically, almost all their female children, *without* any direct intervention of superstition, and merely as a matter of convenience and custom; and this too without any of that difficulty of procuring subsistence which is, among the savages of North America and New Holland, and also among the Chinese, the cause, and the plea alledged, for the frequent destruction of their offspring. Such however is the Infanticide which the present work exposes, with a very unnecessary prolixity, and in a very inartificial method.

This practice was found prevailing among the Raj-kumar and other tribes, in and near the province of Benares, and in the peninsula of Guzerat, and the country of Kutch, forming a considerable portion of territory toward the mouths of the Indus. The first part of the work is a report made in 1789 by the late Mr. Duncan, then resident at Benares, the first person who gave clear information of the existence of the custom. On ascertaining the prevalence of the crime among the Raj-kumars, he lost no time in making representations to them on the subject; and not without hopes of effecting its abolition; since, he says, 'all the Raj-kumars with whom I conversed did, while they admitted the fact, fully acknowledge its atrocity; in extenuation of which, they pleaded the great expence of procuring suitable matches for their daughters, if allowed to grow up.' The limitation he is careful to state, with respect to the comprehensiveness of the guilt, strongly tends to shew its extent.

‘It appears, and ought in vindication of humanity to be here noticed’ that in several cases, natural affection has induced the fathers of Raj-kumar families to rear one more of their female issue; though the instances where more than one daughter has been spared are (as far as I can judge from sundry questions put to these people during my few days halt among them) but very rare; and I heard only of one general exception of a whole village, the inhabitants of which, who are all of this tribe, had, as my Raj-kumar informant observed, sworn, as he supposed, or at least solemnly pledged themselves to each other, to bring up their females: as a proof of which, he added, that there were now to be seen several Raj-kumar old maids in the village in question; since, from the great expence hitherto usually incurred by this tribe in their marriages, the parents had been unable to dispose of the women in that way.’

The tribe were admonished that one of their own sacred books condemns the practice, threatening the destroyers of females with the punishments of one of the hells, during a period of prodigious length. The Brehma, Bywant Purana, with its prohibitions, and its threatenings of ‘the Naraka, or Hell, called Kat Shutala,’ had been in the hands of their Brahmins, and its contents properly reported to the other principal persons of the tribe, a sufficient number of centuries, without having the smallest efficacy against the crime. It was the quality of the preacher, rather than the text, that now at last effected the reformation. The good doctrine was inculcated on their consciences by the agent and representative of a Power, the sound of whose cannon had been heard over India, and whose battalions they knew to have dispersed, wherever they had encountered, the greatest armed crowds of the believers both of the Puranas and of the Koran. Not that they could have any direct apprehension of being subjected to the operation of violence in case of refusing to discontinue the practice; but it is a well known fact in human nature, that great physical power in the instructor, mightily assists the intellectual faculties of the instructed, even when there are no eminent signs of the coercive or vindictive exertion of that power.

It is not exactly stated in what force this pacific logical emanation of our cast iron and combustible ammunition passed the limit of our own territory, to convey persuasive influence into the minds of that more numerous proportion of the tribe of Raj-kumars that were under the government of the Nawaub Visier of Oude, at that time a sort of independent sovereign; but it could not fail with that division of them that knew themselves to be directly subjects of the English government. At the same time, we really may wonder that the innovation was accomplished so speedily. For it appears to have been at most but very few weeks between Mr. Duncan’s first conversing and remonstrating with them on the barbarous practice, and his obtaining the signature of all the principal persons among them to a solemn written covenant, in which, in consi-

deration of the wickedness of the custom, the future punishment threatened in the sacred books, and the displeasure of the British government, they bound themselves to renounce the practice of infanticide, and to expel from their tribe any one who should in future be guilty of it.

The question anticipated and answered by Lord Teignmouth, in adverting to this tribe and this monstrous barbarity, in a communication to the Asiatic Society, will have suggested itself to every reader.

‘It will naturally occur to the Society to ask, by what mode a race of men could be continued under the existence of the horrid custom which I have described. To this my documents enable me to reply, partly from the exceptions to the general custom, which were occasionally admitted by the more wealthy *Raj-kumars*; more particularly those who happened to have no male issue; but chiefly by intermarriages with other *Raj-put* families, to which the *Raj-kumars* were compelled by necessity.’

The second chapter contains a much more ample account of this practice as prevailing in *Kutch*, a maritime tract near the eastern mouths of the Indus, and in *Kattywar*, which is the country name for the peninsula of *Guzerat*. The full evidence of its existence then was first obtained by Mr. Duncan, when at Surat and Bombay, in 1800, and several following years. The first unquestionable testimony from natives was given by a man of consequence in *Guzerat*; and the fact was confirmed in communications from Capt. Seton, who was on a political mission at the principal port of *Kutch*, and afterwards, with still more ample statements, by Major Walker, the Resident at the court of the *Gaikwar*, a potentate of considerable, but not very defined dimensions,* in *Guzerat*. Capt. Seton wrote, in answer to Mr. Duncan's inquiries, that in the family of the *Raja* of *Kutch*, ‘every female infant born of a *Ranni*, or lawful wife, was immediately dropped into a hole dug in the earth, and filled with milk, where it was drowned.’ The law was not extended to those of the *Rajah's* female children whose mothers were slaves. Captain S. added, that the whole tribe or cast to which the *Rajah* belonged also destroyed their daughters, except two persons, who saved each a daughter, through fear of not having ‘heirs of any sex.’ He then enumerated other tribes who were in the same practice, but specified one tribe, the *Soda Raj-puts*, who turned its prevalence among the rest to most excellent account, by rear-

* There is, however, a large portion of writing allotted to the explanation of his titles, and the detail of the plots, assassinations and petty revolutions, that form the history of the dynasty, or rather state, since the time of Aurengzebe. His titles import that he is, among other qualities, ‘the staunch, magnanimous, brave Prince, like unto Indra, a warrior of prowess in the use of arms.’

ing their daughters to sell for wives to these other tribes. When these preserved females become mothers, 'it might be supposed,' says he, 'that they would be averse to the destruction of their daughters; but from all accounts it is the reverse, as they not only assist in destroying them, but when the *Mussulman* prejudices occasionally preserve them, they hold their daughters in the greatest contempt, calling them *majen*, thereby insinuating that their fathers have derogated from their military cast, and become pedlars.' This last part of the statement he confirms in a communication made after a progress through Kutch, in 1808. 'Such,' he says, 'is the barbarous inveteracy of these women,' (the daughters of the *Soda* tribe), 'that when married to *Mahommedans*, they continue the same practice, against the inclination and religion of their husbands; destroying their own progeny without remorse, in view of the advantage of the tribe from which they are descended, whose riches are their daughters.'

The prevalence of such a practice was thought so monstrous an anomaly, that it seemed desirable to accumulate, for the assurance of persons remote from the place, evidences of the fact in greater number than would have at all been necessary in any other case; and the testimonies of several natives of Guzerat, of some distinction, are put on record, along with that of Capt. Seton. They thus express themselves, relatively to the *Jarejahs*, the chief tribe in point of dignity in Guzerat.

'The established practice is, that when a child is born, if it be a son, every observance of joy and gratulation is attended to; but if it be a daughter, she is immediately put to death, on the plea, that if they bring up a daughter, it behoves them, when she has attained a fit age, to give her in marriage to some one; a concession which they consider as the incurring the highest reproach: though, if it should happen, as an extraordinary exception, that any one should preserve his daughter, and rear her to maturity, her father becomes anxiously solicitous to procure her a husband of unexceptionable rank and character; but in that case, the parents of the maiden thus exempted from the common fate, become the scorn of all others, young and old, who hold them in the greatest contempt: neither do such occasions occur but rarely.

'Being asked how the infants are destroyed, *Damaji Kutcheraz* said, that, as he has heard, when a woman is in labour, a pot of milk is placed in the room; and if an unfortunate female is produced, the nurse immediately drowns it therein. He has frequently, he says, asked poor persons of this tribe, how they put their female children to death; and they have always answered, *by making them drink milk*. The midwives are the only persons accessory to this horrid deed; and this is their language.'

The chiefs of *Kattywar* are tributary to the *Gaikwar*, the chief personage in Guzerat, with which personage the Honourable Company (the *Kampry Saheb Behadur*, or *Mighty Lord Company*, as Mr. Moor says it is often called in India) is on such

terms of alliance as to have a military Resident at his court. Major Walker was the Resident at the time to which this work chiefly relates; and as he was to be at the head of a detachment of English troops, in a grand military progress which was going to be made through the whole peninsula of Guzerat, in the name and behalf of the said *Gaikawar* and his ally, the Lord Company, in order to settle, once for all, the rate of tribute to be paid by the would-be independent chiefs, he was instructed to combine with the leading purpose a prudent effort to obtain the abolition of infanticide. It was to be prudent, for, as the Supreme Government observes,

—‘the speculative success even of that benevolent project, cannot be considered to justify the prosecution of measures which may expose to hazard the essential interests of the state; although, as a collateral object, the pursuit of it would be worthy of the benevolence and humanity of the British Government.’

Major (since Colonel) Walker accomplished the projected expedition in 1807; and from Baroda, in the eastern part of Guzerat, despatched to Mr. Duncan, Governor of Bombay, a long report, dated in March, 1808, of the measures which he had employed for the suppression of infanticide in Kattywar. Instead of a brief summary, Mr. Moor has given the whole of this Report, consisting of a series of paragraphs not connected in a continuous composition, and therefore distinguished by numbers, to the amount of more than three hundred. We think this an idle and unconscionable mode of helping out a book to the requisite bulk for bearing, though not without palpable exorbitance after all, the price set on this volume. It might be highly proper in Col. Walker to detail and discourse so largely, and pardonable, barely pardonable, to allow himself in such a total and most miserable renunciation of all method, in a private communication to the Authorities to whom he was responsible, and who might have the friendly patience to abstract and dispose in some orderly form in their minds, the information contained within an immense farrago of unconnected shreds of history and observation. This might be excusable;—though on some ground that we cannot know: as it is certainly impossible to comprehend, why the drawing up of an important document should be exempted from laws, in the neglect of which no composition can make a perspicuous display of its subject. At any rate, however, it is quite inexcusable in Mr. Moor to tax the pocket of the general reader, for the privilege of having also *his* time and patience taxed with the heavy duty of trying to reduce such a confused mass of notices to any thing like a digested scheme of facts and explanations. The reading public (which is nevertheless to be, at the same time, duly cajoled with compliments to its intelligence and

candour) is truly held in very light esteem, when authors, editors, and publishers, professing to meet its wishes for information on any particular subject, make no scruple of emptying out the whole crude collection of unwrought materials, from which a completely satisfactory exposition of the subject might have been elaborated, at about one-third of the bulk or price. This combination of idleness, presumption, and extortion, is, in the present times, carried to such a flagrant excess, that even the editor of this volume is to be reckoned among the minor offenders. If the inquisitive public will continue to tolerate such treatment, a large and encreasing proportion of authors will entirely forget it ever was a rule in literature that an author should *himself* work out a methodical account of his subject; and will begin to take credit as benefactors to the cause of knowledge for having sold at a most exorbitant rate, and carted out, a blended confused luggage of documents and fragments, from which the purchasers may, if they have time and faculty, make out each one his own notion of the subject.

As for the remainder of our own task in the present case, it will be very fairly disposed of by taking a few notices, here and there, from this very singularly fabricated document of the Resident in Guzerat. The *Jarejahs* 'spoke freely of the custom of putting their daughters to death, and without delicacy or pain, but were more reserved on the mode of their execution. They appeared at first unwilling to be questioned on the subject; and usually replied, "it was an affair of the women;"—"it belonged to the nursery, and made no part of the business of men." They at last, however, threw off this reserve.' Several acknowledged methods of committing the crime are enumerated; but especially two,—that of putting opium in the infant's mouth, and that of drawing the umbilical cord over its face to prevent respiration. The use of the before mentioned expedient of drowning in milk was not confirmed to Col. Walker. Sometimes the victim is laid down, and left to perish without any application of violence. In short, the mode of perpetration is not subjected to any invariable and indispensable rule; and Mr. Duncan remarks, that

'The difference of these modes,' (mentioned by Col. W.) 'from those learned through other channels, as previously related, are of little moment; and, were evidence wanting, rather add to, than abstract from, the indubitable existence and local notoriety of the general fact. It is admitted that some of these infants are left to the inevitable result of neglect; and the *Jarejahs* are reported to be indeed altogether indifferent as to the manner of putting their female offspring to death, provided the inhuman deed be performed.'

Some little ceremony, however, was stated to Col. W. to be observed in determining the infant's destiny.

‘When the wives of the *Jarejah Rajputs* are delivered of daughters, the women, who may be with the mother, repair to the oldest man in the house;—this person desires them to go to the father of the infant, and do as he directs. On this the women go to the father, who desires them to do as is customary, and so to inform the mother. The women then repair to the mother, and tell her how to act in conformity to their usage,’ &c.

Col. Walker adds;

‘To render the deed, if possible, more horrible, the mother is commonly the executioner of her own offspring. Women of rank may have their slaves and attendants who perform this office, but the far greater number execute it with their own hands.’—‘They have been known to pride themselves on the destruction of their daughters, and to consider their murder as an act of duty; an act which these females, who are mild, modest, and affectionate, would, if married to any other cast, hold in detestation.’

With very rare exceptions, the murder is perpetrated immediately after the birth; and ‘it would be considered,’ says the Resident, ‘a cruel and barbarous action to deprive the infant of life after it had been allowed to live a day or two.’ Yet he had ground to believe that this still greater atrocity does sometimes take place. The extinction of such a life is regarded by a *Jarejah* as an event of the utmost possible insignificance. ‘The occurrence excites neither surprize nor enquiry, and is not made a subject even of conversation.’

There is some variance between the testimony just now cited, importing a formal consultation of the father of the infant, and the information obtained in a more familiar intercourse with the *Jarejahs*. According to this later and more direct information, on which Col. W. appears to rest his final statement, the destruction of the child is so mere a matter of course, and so perfectly trifling an affair in the esteem of the father, that it may be perpetrated without being even mentioned to him. Another unimportant difference of representation is, between the precursory information which asserted that the preservation of a female infant would sink the parents into utter disgrace among their tribe, and the later and better evidence that such a singularity would indeed be accounted very foolish, but would not be particularly opprobrious. There is also a slight degree of wavering in the statement, as made at different times and on various evidence, of the number of exceptions to the general custom. But the evidence of all kinds, from all quarters, most perfectly coincides to prove that the instances of females preserved were extremely rare.

It would be quite certain beforehand, that no nation could

have a prevailing crime of which the priests of a false religion would not know how to make their advantage. In the present instance, the wonder is how the *Raj-Gurs** can have been content to make so little.

* The infant after it is destroyed, is placed naked in a small basket, and carried out and interred. In *Kattywar*, any of the female attendants of the family perform this office: but in *Kutch* it is done by the domestic *Raj-Gur*. The *Raj-Gurs*, who bury the infants that perish, receive a fee of one *kori*, which is a coin equivalent in value to one-third of a *rupee*, or about ten-pence sterling; and a meal.——In *Kutch* the female *Raj-Gurs* are sometimes the executioners of the infant instead of the mother.

A number of observations relative to the origin of the detestable custom are dispersed here and there in this Report. A current tradition among the *Jarejahs* is, that in some ancient time, a 'powerful *Rajah* of their caste,' having a daughter of eminent beauty and accomplishments, to whom, after a most anxious search far and near, he could find no man of sufficient rank and merit to be a husband,—while yet it would be a grievous calamity and disgrace for her to remain in celibacy,—consulted, in this distress, his *Raj-Gur*, who advised him to put her to death. He was long averse to this savage expedient, both on the ground of affection and religion; and he cited those denunciations in the *Sastras*, or sacred books, which affix enormous guilt to the murder of a woman. The *Rajah's* repugnance and fear, however, were, in the end, overcome by a general offer of the priest to 'load himself with the guilt, and become in his own person responsible for all the consequences of the sin.' Ever since that time the daughters have been destroyed. This legend is of no authority with Colonel Walker; but he says something that seems to imply, that this story of the transfer of the guilt has had an effect, even down to the present time, as a salvo, if such a thing were wanted, for any small remainder of conscience that could serve amidst a general and inveterate custom; and that it has had this effect through a notion that the transfer was representative and virtually perpetual,—removing the guilt from the infanticide parents to the *Raj-Gurs* through all generations downward. He ascribes to the *Jarejahs* a sufficient degree of credulity to be entirely confident of the efficacy of such an adjustment.

Having dismissed this story, he suggests that the abominable custom may have originated at the time when these *Hindoos* are recorded to have inhabited the country of *Sinde*, a

* The *Raj-Gur*, otherwise called *Raj-Gurn*, is literally the priest, tutor, or preceptor of a *Rajah*; but the term is applied to the domestic *Brahman* of any family in this country.

tract lying on the Indus, between the country they now inhabit and Persia. The Mahometans, in the early period of the progress of their religion and empire, conquered this territory, and converted, after their manner, a large proportion of its *Raj-put* inhabitants. Col. W. conjectures that the *Jarejahs*, resisting this conversion, and at the same time becoming surrounded by tribes who had embraced a new faith, (and so rendered themselves unworthy to obtain, as they had been accustomed, the daughters of the *Jarejahs* for wives,) determined rather to destroy their female offspring than either, on the one hand, submit to the debasement of such alliances, or, on the other, incur the disgrace, and perhaps guilt, of bringing them up to remain unmarried. The Colonel omits to notice, however, that on this plan, they must very soon have resolved to quit the country; since they would be as much deprived of all resource for wives for their sons, as for husbands for their daughters. In an Appendix to this Report, he mentions that at a still more advanced period of his inquiries, he has been told another tradition, to which he is inclined to attribute much probability; namely, that

‘Some of the early *Mussulman* invaders of the *Jarejahs*’ country, experiencing the determination with which they defended their liberties, united policy to their arms, and sought to consolidate their interests in the country, by demanding the daughters of the *Rajahs* in marriage. The high spirited *Jarejahs* would not brook the disgrace, and pretended they did not preserve their daughters; but fearful of consequences, and apprehensive that force would be resorted to, in order to obtain what was refused to entreaty, they in their extremity listened to the advice of their *Raj-Gurs*; and, deluded by the fictitious responsibility which they accepted, the practice of infanticide originated, and has since been confirmed.’

Whatever was the period or the immediate cause of the commencement of the practice, it had attained such inveteracy and general sanction as to effect, throughout a whole people, a clear positive reversal of that system of moral sentiments which has often been pronounced, by the admirers of human nature, to be substantially inseparable from the human mind, in its sane state. We say reversal, rather than merely suspension or abolition. For several passages in these multifarious documents assert, and others clearly imply, that the *Jarejahs* have somewhat piqued themselves on this custom, as an honourable distinction of their tribe. They felt it as a mode of proclaiming to the neighbouring nations that they were too dignified a race to set any value on so trivial a produce as human females, and yet also that their very daughters would be beings too respectable to be put in subjection to even the best of the superior sex of any other tribe.

The more ordinarily influential motives, however, combined

with the powerful influence of general custom, were stated to be, an aversion to the trouble of rearing and disposing of the children, and a mixture of pride that would not affiancé a daughter without giving her such a portion as would shew from what an illustrious tribe she came, with the avarice that refuses to charge itself with such an expense. In some few instances this pride may have overborne this avarice, and a daughter has been spared. Affection, or humanity, or a sense of duty, were found by the Colonel not to have been the inducements to the saving of those extremely few females that had been permitted to escape the common fate. He met with only two instances that could be imputed to such principles, and one of them was afforded by 'a professed robber.' The present work is such a display of human character, that this lawless barbarian appears like a tender enthusiast, fit for the most sentimental province of the country of romance; and there is hardly a more interesting paragraph in the book than that which relates to him.

'Hutaji is a professed robber, with whom sentiment and feeling might be supposed to be strangers. The profession which he followed did not prevent me conversing with Hutaji, nor to avoid a pretty frequent intercourse with him. This man, with the aspect and manners of a barbarian, possessed all the feelings of natural affection, which led him to cherish his daughters, in opposition to the usage and prejudices of his tribe. They are between six and eight years old; and he brought them both to my camp, where they were vaccinated. I observed their father caressing them with pleasure, and exulting in them with true parental satisfaction; and their persons and manners were very interesting. It deserves remark, as exhibiting a strong feature in the character of the *Jarejahs*, and of their feelings with respect to their daughters, that these girls wore turbans, and were dressed and habited like boys. As if ashamed or afraid of acknowledging their sex, they assured me they were not girls, and with infantile simplicity appealed to their father to corroborate the assertion.' p. 67.

It should be observed, that the law of destruction takes effect much less generally on the illegitimate female offspring; whose mothers are held by the *Jarejahs* in a capacity between wives and slaves, and are taken, with little care of selection, from any of the neighbouring tribes, whereas they shew the utmost nicety of pride in selecting their wives from the most honourable *Raj-put* families; 'even the poorest and lowest *Jarejah* feeling the utmost solicitude not to taint his blood by an improper alliance.' It is not, as may easily be supposed, from humanity, that these infants of meaner quality are frequently spared, 'but rather,' says Col. W., 'from a contemptuous opinion of their inferiority. These children are not considered to belong to the *caste*, and their future situation in life is of little consequence, though the pride and prejudices

of a *Jarejah* make him occasionally also destroy his spurious offspring.' These daughters are 'bestowed on *Mussulmans*, or on *Hindus* of an inferior *caste*; and their settlement is attended with little expense or publicity; the motives therefore which lead the *Jarejahs* to destroy their legitimate daughters do not exist with equal force with respect to those by the *rack-las*, or mistresses.'

We must suppose that the pride of this depraved race has such an ascendancy over all better feelings, as to preclude any affection for these daughters of reputed inferior blood, even when they are growing up, as, else, the fathers, being thus made sensible how interesting their other daughters also would become if spared, could not with such perfect indifference doom them all to perish.

Colonel Walker acknowledges his want of any good data for a calculation of the number of female infants that annually thus perish by violence, though he has made many inquiries, and received several loose estimates on the subject, from persons considerably acquainted with the country. A number between fifteen and twenty thousand would probably be the mean of these calculations of the yearly destruction in *Guzerat* and *Kutch*.

It would be gratifying to abridge the narrative of Colonel Walker's indefatigable and most meritorious exertions for the suppression of this unequalled enormity, if our limits now allowed room for any thing more than an animated congratulation to him and to the very cause of virtue itself,—among the most memorable of whose agents he has taken his rank,—on the complete success of those exertions, throughout one wide portion of the country—in which they were so judiciously and so resolutely prosecuted. In the remoter part of it, the territory of *Kutch*, the fear of the English had not yet grown to a sufficient strength to second effectually the force of persuasion: and the Colonel's repeated and earnest appeals to their humanity, and what they call their religion, had thus far failed, though the time is very likely not far distant, when they also will begin to feel the illuminations of that *logic* which has so mighty a power over Asiatic understandings—and indeed those of all other nations. But in *Guzerat* the great object of Col. W.'s exertions is accomplished. He persevered in spite of all the obstructions which would have reduced a less determined spirit to despondency and inaction; and finally persuaded almost all the *Jarejahs* of any consequence in the country to subscribe such an engagement to renounce the abominable custom, as expressly subjects them, by their own consent, to a punishment from the British and *Gaikawar* governments in every subsequent instance of infanticide. At the date of the

latest notices here inserted, the Colonel had remained long enough at *Baroda* to ascertain that the measure was proving effectual, and to receive the most gratifying demonstrations of gratitude and joy from both the mothers and fathers whose offspring he had thus reduced them to a kind of necessity of preserving. He is one of that privileged and enviable class of men whom Providence has employed, each, to accomplish *some one* grand distinct operation in the great process of reforming the world.

It is in a train of happy moral revolutions, corresponding to this, that we earnestly hope we see the intention of Providence in facilitating what appears so strange an irregularity in the economy of the world, as the acquisition of a vast empire in Asia by the people of this island. We do not know in what way those persons among us who do not care for such revolutions, or who deprecate and hate the projects for effecting them, maintain their complacency on the subject of India, amidst the evidence, growing every year more glaring, that *in any other view* our Indian successes are a great and almost unmingled calamity. We know not in what way,—unless they are expecting the state of the case to be reversed in consequence of a miracle of moral transformation, speedily to be wrought upon the managers of power in this ill-fated world. Unless this shall come to pass, we must expect that India,—which used to be dreamed and ranted about as an exhaustless source of wealth to the nation,—will continue to be, no one can conjecture how long, a most destructive drain on our domestic resources, absolutely a pit to throw the hard earnings of the English people into, and at the same time a pernicious vent for an influence that is poisoning our morals. But the period must sometime arrive when either wisdom or necessity will change this condition of things; and in the mean while, it will be a consolation, and partly even a compensation, to the benevolent and religious part of the community, that the English power in India is operating as the cause of most important innovations among the people,—in some particular instances by a direct authoritative interference, and more generally by that indirect and even involuntary sanction and weight, which the supreme power in the country necessarily gives to whatever benevolent and pious undertakings it protects. For how many wasted millions (no apology, however, for the men and the system that have wasted them) will it be a *moral* compensation, that, twenty years hence, there will be very many thousands of human beings of an age to reflect with gratitude, that it has been owing to English interference that they were not all murdered in their natal hour; and who will therefore have

a most powerful motive to receive with favour, and to consent to promote, the measures by which the English may at that time be solicitous to diffuse among them civilization and Christianity. And if at length a general civilization and Christianity in India shall be the result of such measures as could not have been prosecuted so effectually but under advantage of the ascendancy of the English power, what a triumphant balance of good will this be (still no thanks to corrupt and ambitious men) against that grievous pecuniary burden which the possession of India imposes on us, and will impose for a long time yet to come.

Mr. Moor's disorderly miscellany of contributions to this volume are of all kinds, mythological, philological, and historical; and though some of them are unimportant, and many of them out of place, they may afford to a patient and combining reader some considerable instruction in Indian matters. There is a large and elegant map of Guzerat, for the accuracy of which he has given the most respectable pledges.

Art. II. *An Elementary Investigation of the Theory of Numbers*, with its application to the Indeterminate and Diophantine Analysis, the analytical and geometrical division of the circle, and several other curious algebraical and arithmetical problems. By Peter Barlow, of the Royal Military Academy. 8vo. pp. xvi. 507. Price 14s. in boards. Johnson and Co. 1811.

ALTHOUGH Mr. Barlow, in undertaking the work before us, has not opened any new channels of thought, the subjects to which our attention is invited, have, each of them, until within the last ten years, been almost entirely neglected for nearly a century. On the theory of numbers, there is very little extant, between the times of Euclid and Archimedes, and that of Malcolm: and from Malcolm's time to the present, scarcely a new property was added to the stock, before the recent publications of Legendre and Gauss. The Diophantine analysis, indeed, has met with a rather more respectful attention: but still has but seldom been treated with the perspicuity of which it is susceptible, or been made to furnish any practical applications. We are persuaded, however, that the Diophantine method may be employed with great success in the finding of fluents; and we should have been gratified to meet with a few examples to this effect, in Mr. Barlow's work. That he has developed many of its uses in other scientific enquiries, our readers may perceive from the following analysis of his work.

It is divided into two parts, of which the first is subdivided into ten, the second into seven chapters. In the first part the author treats of the sums, differences, and

products of numbers in general,—divisors, and the theory of perfect, amicable, and polygonal numbers,—the lineal forms of prime numbers, and their most simple properties,—the possible and impossible forms of square numbers, and their application to numerical propositions,—the possible and impossible forms of cubes, and higher powers,—the properties of powers in general,—the products and transformations of certain algebraical formulæ,—the quadratic divisors of certain formulæ,—the quadratic forms of prime numbers, with rules for determining them in certain cases,—the different scales of notation, and their application to the solution of arithmetical problems. This part is terminated by a dissertation on the notation of the Greeks (avowedly taken from Delambre), and some miscellaneous propositions.

In the second part we find the subject of continued fractions, and their applications to various problems,—the solution of indeterminate equations of the first, second, third, and higher degrees respectively,—the solution of indeterminate equations of the form $x^n - 1 = M(a)$, with a table of indeterminate formulæ,—the solution of Diophantine problems, with miscellaneous examples,—the analytical and geometrical division of the circle, including the solution of Gauss's celebrated problem relative to the inscription of polygons in a circle. The volume concludes with two tables; namely, one of prime numbers to 4000; the other, containing the least values of p and q , in the equation $p^2 - Nq^2 = 1$, for every value of N , from 2 to 202.

Such of our readers as are acquainted with Legendre's work, entitled "*Essai sur la Théorie des Nombres*," and Gauss's "*Disquisitiones Arithmeticæ*," will observe, from the preceding analysis, that much of the ground over which Mr. Barlow conducts us, has been already explored by those able mathematicians. But it must not thence be inferred that he pursues the same route, and strikes into no new paths: While he wisely facilitates his own progress by the experience of his predecessors, he sometimes cuts *through* a hill which they had ascended and descended, and now and then, by main strength, removes an obstacle which they had silyly evaded. In general, his manner of proceeding is, strictly speaking, his own. Diophantus, Bachet, Fermat, Kersey, Euler, Waring, Legendre, and others, frequently furnish him with materials; but he work them up in his own way, and casts the whole into a shape which is at once neat, interesting, and useful. We have already given some proofs of his talents, in our account of the ^{new} edition of Euler's Algebra, which it now appears, was
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varied through the press by this author: we avail ourselves of the present opportunity to lay before our readers a few more specimens.

In the fourth chapter of the first part, a chapter which relates to the possible and impossible forms of square numbers, there are several very interesting propositions, and some comprehensive and useful tables of formulæ, by which the possible and impossible cases may be easily detected and separated. These however, we cannot transcribe; but we give the following simple proposition, for the sake of its curious corollary, relative to two series, which, though it has been long known, we have never seen *publicly* demonstrated before.

‘The area of a rational right angled triangle cannot be equal to a square.

‘For if it were possible, and x, y , and z , were made to represent the two sides and the hypotenuse of such a triangle, we should have

$$\begin{cases} x^2 + y^2 = z^2, \\ \frac{1}{2}xy = w^2. \end{cases}$$

‘Or

$x^2 + 2xy + y^2 = z^2 + 4w^2$, and $x^2 - 2xy + y^2 = z^2 - 4w^2$; that is,

$$\begin{cases} z^2 + 4w^2 = (x+y)^2, \\ z^2 - 4w^2 = (x-y)^2. \end{cases}$$

‘But these expressions cannot be both squares at the same time (art. 55; and, consequently, the area of a rational right angled triangle, cannot be equal to a square.—Q. E. D.

‘Cor. 1. Since, in order to have a rational right angled triangle, we must have $x^2 + y^2 = z^2$; it follows (from art. 54), that

$$\begin{cases} x = r^2 - s^2, \\ y = 2rs. \end{cases}$$

And, consequently, if in the fraction $\frac{r^2 - s^2}{2rs}$, or $\frac{2rs}{r^2 - s^2}$ the numerator

and denominator be taken for the sides of a right angled triangle, it will be a rational one; and in these expressions we may give any values at pleasure

to r and s . If, in the second fraction $\frac{2rs}{r^2 - s^2}$ we make $r = s + 1$, it

becomes

$$\frac{2s^2 + 2s}{2s + 1} = s + \frac{s}{2s + 1};$$

and in this expression, by making successively $s = 1, 2, 3, 4, \&c.$

we have the following remarkable series,

$$s + \frac{s}{2s + 1} = 1\frac{1}{3}, 2\frac{2}{5}, 3\frac{3}{7}, 4\frac{4}{9}, 5\frac{5}{11}, 6\frac{6}{13}, \&c.$$

each of which expressions, reduced to an improper fraction, gives the sides

of a rational right angled triangle. And if in the fraction $\frac{r^2-s^2}{2rs}$ we make $r=1$, and $r=2n+2$, our expression becomes

$$\frac{4n^2+8n+3}{4n+4} = n + \frac{4n+3}{4n+4};$$

and here, making $n = 1, 2, 3, 4, \&c.$ we have this other series,

$$n + \frac{4n+3}{4n+4} = 1\frac{7}{8}, 2\frac{11}{12}, 3\frac{15}{16}, 4\frac{19}{20}, 5\frac{23}{24}, \&c.,$$

which has the same property as the former." Pp. 121, 3.

The chapter on the different scales of notation, contains much original matter, and some useful observations. We shall quote two or three of the author's remarks on the comparative advantages and disadvantages of different scales.

'On this head, simplicity is evidently the first consideration to be attended to, for in that alone consists the superiority of one system over another; but this ought to be estimated on two principles, viz. simplicity in arithmetical operations, and in arithmetical expressions: Leibnitz, by considering only the former, recommended the binary scale, which has certainly the advantage in all arithmetical operations, in point of ease; but this is more than counterbalanced by the intricacy of expression, on account of the multiplicity of figures necessary for representing a number of any considerable extent; thus we have seen (prop. ii. of this chapter,) that 1000 in the binary scale would require ten places of figures, and to express 100000 we must have twenty places, which would necessarily be very embarrassing, at the same time that all calculations would proceed very slow, on account of the number of figures that must be made to enter into them.

'The next scale that has been recommended is the senary, which certainly possesses some important advantages: first, the operation with this system would be carried on with facility; the number of places of figures for expressing a number would not be very great; beside, that those quantities equivalent to our decimals, would be more frequently finite than they are in our system: for example, every fraction whose denominator is not some power of one of the factors of 10 is indefinite, and those only are finite that contain the powers of these factors: and it is exactly the same in every other scale of notation: namely, those fractions only are finite, that have denominators compounded of the powers of the factors of the radix of that system; therefore, in the decimal scale only fractions of the

form $\frac{a}{2^n 5^m}$ are finite, but in the senary scale the finite fractions are of the

form $\frac{a}{2^n 3^m}$; and as there are necessarily more numbers of the form $2^n 3^m$, within any finite limit, than there are of the form $2^n 5^m$, it follows, that in a system of senary arithmetic, we should have more finite expressions for

fractions than we have in the denary; and, consequently, on this head, the preference must be given to the senary system: And, indeed, the only possible objection that can be made to it is, that the operations would proceed a little slower than in the decimal scale, because in large numbers a greater number of figures must be employed to express them. This leads us to the consideration of the duodenary system of arithmetic, which, while it possesses all the advantages of the senary, in point of finite fractions, is superior even to the decimal system for simplicity of expression; and the only additional burden to the memory is two characters for representing 10 and 11, for the multiplication table in our common arithmetic is generally carried as far as 12 times 12, although its natural limit is only 9 times 9, which is a clear proof that the mind is capable of working with the duodenary system, without any inconvenience or embarrassment; and hence, I think, we may conclude, that the choice of the denary arithmetic did not proceed from reflection and deliberation, but was the result of some cause operating unseen and unknown on the inventor of our system; and it may, therefore be considered as a fortunate circumstance, that for this accidental radix, that particular one should have been selected, which may be said to hold the second place in the scale of general utility.

‘All nations, both ancient and modern, with a very few exceptions, divide their numbers into periods of 10s, which singular coincidence of different people, entirely unconnected and unknown to each other, can only be attributed to some general physical cause, that operated equally on all, and which there is little doubt is connected with the formation of man; namely, his having ten fingers, by the assistance of which, in all probability, calculation, or at least numbering, was first effected.

‘Our present scale of notation, however, though founded on this principle, was not the immediate consequence of this division, but was an improvement introduced a long time afterwards, as is evident from the arithmetic of the Greeks, who, notwithstanding they divided their numbers into periods of tens, had no idea of the present system of notation, the great and important advantage of which is, the giving to every digit a local, as well as its original or natural value, by means of which we are enabled to express any number, however large, with the different combinations of ten numerical symbols; whereas the Greeks, for want of this method, were under the necessity of employing *thirty-six* different characters, and with which, for a long time, they were not able to express a number greater than 10000; it was, however, afterwards indefinitely extended by the improvements of Archimedes, Apollonius, Pappus, &c.’

The last chapter in this work, which relates to the solution of the equation $x^n - 1 = 0$, n being a prime number, and exhibits the application of that solution to the analytical and geometrical division of the circle, is one which we have read with a high degree of pleasure. Most of our mathematical readers will recollect the scepticism with which the news was first received in England, that M. Gauss of Brunswick had found, by means of quadratics only, the side of a *seventeen* sided polygon, inscribed in a circle. That scepticism, however, is now removed, and it is well

known, that this is only a particular case of a far more general inquiry, which has been conducted with great success by M. Gauss, and which, indeed, gives the principal value to his "Disquisitiones." Mr. Barlow has here entered upon the same inquiry, for the first time, we believe, it has been attended to in England: and, although he proceeds upon the same general principles as M. Gauss, he has gone through the investigation in much smaller compass, and, we think with more perspicuity. We cannot exhibit the whole of his process; but we will endeavour to present our readers with the spirit of it.

Since the discovery of the Cotesian theorem, it has been generally known, that the division of the circle into any number of parts n , depends upon the solution of the binomial equation $x^n - 1 = 0$; an equation, however, which was considered as beyond the reach of analysis, till Gauss conquered the difficulty, in the work just mentioned, by resolving the equation into others of inferior dimensions. The number of these equations, as well as the degree to which they arise, depends upon the factors of the quantity $n-1$: that is, if

n be a prime number, and $n-1 = a^{\alpha} b^{\beta} c^{\gamma}$, then the solution will be affected by α equations of the degree a , β equations of the degree b , γ equations of the degree c , &c. and consequently, if $n-1 = 2^m$, the solution will involve m quadratic equations only; whence, in such cases, the problem is susceptible of geometrical construction.

The principle of solution, then, employed by our author, consists in dividing the series of imaginary roots of the equation $x^n - 1 = 0$ (which roots, it is well known are all

comprehended in a general formulæ such as $x^2 - 2\cos\frac{2k\pi}{n}$

$+1=0$) into periods, and finding the sums of the roots of each period; then subdividing those periods into others, and those again into others, till the whole series is finally divided into periods of single roots. For this purpose, it is first demonstrated that the imaginary roots of the equation $x^n - 1 = 0$, (n being a prime number) are powers of the same imaginary quantity; so that if R be one of those roots, the whole series will be R, R^2, R^3, R^4 , &c. to R^{n-1} , the real root being unity. And, since from the theory of equations the sum of all the roots is equal to the co-efficient of the second term, we have

$$1 + R + R^2 + R^3 + \&c. = 0, \text{ or } R + R^2 + R^3 + \&c. = -1;$$

so that the sum of all the imaginary roots is known; and conse-

quently, if this series of roots be distributed into two periods which may be represented by p and p' , the sum of these quantities will be known, that is $p+p'=-1$. If, then, the product of $p p'$ can also be found, the computist will be able, having their sum and product, to find the quantities p and p' separately; or, which is the same, the *sum* of the roots in each period will be determined. Our limits will not allow of our developing fully the method of forming these periods, so that their product will be known: it may, however, be tolerably comprehended from the following example. Let $x^5-1=0$, be the proposed equation, the imaginary roots of which may be represented by R, R^2, R^3, R^4 . If these are separated into two periods, viz. $R^2, R^3=p, R, R^4=p'$, there will result $R+R^2+R^3+R^4=p+p'=-1$, and $(R^2+R^3) \times (R+R^4)=R^3+R^6+R^4+R^7=R^3+R+R^4+R^2=-1$, as is evident; for, since $R^5=1$, $R^6=R$, and $R^7=R^2$. Hence then, having $p+p'=-1$, and $p p'$ also, we readily find $p=-\frac{1}{2}-\frac{1}{2}\sqrt{5}$, and $p'=-\frac{1}{2}+\frac{1}{2}\sqrt{5}$; that is $R+R^4=-\frac{1}{2}+\frac{1}{2}\sqrt{5}$, and $R^2+R^3=-\frac{1}{2}-\frac{1}{2}\sqrt{5}$. Now, therefore, to find these separate roots, we have their sum $=-\frac{1}{2}+\frac{1}{2}\sqrt{5}$, and their product $R \times R^4=R^5=1$; whence the roots themselves are readily determined.

It will be seen, then, that the only difficulty in the solution of these equations consists in so selecting the periods that their *product* may become a known quantity: the means for accomplishing this are not always obvious; but Mr. Barlow furnishes the reader with a variety of remarks and examples, tending to facilitate this part of the inquiry. We shall select the most curious of these, which we hope may be tolerably well comprehended, after the preceeding observations have been duly considered.

360°

Find the cosine of —, and the roots of the equation

$$x^{17}-1=0.$$

Since 17 is a prime number of the form $2m+1$, or $17=2^4+1$, the roots of the above equation may be obtained by four quadratic equations, and the

cosine of — by three quadratic equations; in order to which, the imaginary roots of the equation

$$x^{17}-1=0$$

must be decomposed, first, into, two periods of eight terms each, then these into two periods of four, and these again into two periods of two terms each. Now 3 being a primitive root of the equation

$$x^{16}-1=0 \quad (17,)$$

the whole period of powers will be

1, 3, 3², 3³, 3⁴, 3⁵, 3⁶, 3⁷, 3⁸, 3⁹, 3¹⁰, 3¹¹, 3¹², 3¹³, 3¹⁴, 3¹⁵;
or

1, 3, 9, 10, 13, 5, 15, 11, 16, 14, 8, 7, 4, 12, 2, 6;

by rejecting the multiples of 17.

Whence (by art. 219) the first two periods will be.

$$p = R^1 + R^9 + R^{13} + R^{15} + R^{16} + R^8 + R^4 + R^2,$$

$$p' = R^3 + R^{10} + R^5 + R^{12} + R^{14} + R^7 + R^{11} + R^6.$$

Now

$$p + p' = -1;$$

and

$$pp' = p + p' + p + p + p + p' + p' + p' = 4(p + p' = -4).$$

Hence the quadratic equation containing the roots p, p' , will be

$$p^2 + p - 4 = 0.$$

Whence,

$$p = -\frac{1}{2} + \frac{1}{2}\sqrt{17}, \text{ and } p' = -\frac{1}{2} - \frac{1}{2}\sqrt{17}.$$

Again, the periods of roots p, p' , must be now decomposed into the four following periods, the sums of which are, for distinction sake, represented by q, q' ; viz.

$$\text{Period } p, \begin{cases} q^I = R^1 + R^{13} + R^{16} + R^4, \\ q^I = R^9 + R^{15} + R^8 + R^2. \end{cases}$$

$$\text{Period } p', \begin{cases} q^{II} = R^3 + R^5 + R^{14} + R^7, \\ q^{II} = R^{10} + R^{11} + R^6 + R^{12}. \end{cases}$$

And here we have

$$q + q' = p = -\frac{1}{2} + \frac{1}{2}\sqrt{17},$$

$$qq' = q^{II} + q^{II} + q^{II} + q^{II} = p + p' = -1.$$

Whence the quadratic equation containing the roots q, q' , is

$$q^2 - pq - 1 = 0;$$

consequently,

$$q = \frac{1}{2}p + \frac{1}{2}\sqrt{(4 + p^2)}, \text{ and } q' = \frac{1}{2}p - \frac{1}{2}\sqrt{(4 + p^2)}.$$

In the same way,

$$q^I = \frac{1}{2}p^I + \frac{1}{2}\sqrt{(4 + p^{I2})}, \text{ and } q^{II} = \frac{1}{2}p^I - \frac{1}{2}\sqrt{(4 + p^{I2})}.$$

Again, the above periods of $q, q, q, \&c.$, and each decomposed into two periods of two terms each, which new periods are represented by $t, t', t'', \&c.$; viz.

$$\text{Period } q, \text{ into } \begin{cases} t = R^1 + R^{16}, \\ t' = R^{13} + R^4. \end{cases}$$

$$\text{Period } q^I, \text{ into } \begin{cases} t^{II} = R^9 + R^8, \\ t^{II} = R^{15} + R^2. \end{cases}$$

$$\text{Period } q^{II}, \text{ into } \begin{cases} t^{IV} = R^3 + R^{14}, \\ t^{IV} = R^5 + R^7. \end{cases}$$

$$\text{Period } q^{II}, \text{ into } \begin{cases} t^{VI} = R^{10} + R^{11}, \\ t^{VI} = R^{12} + R^6. \end{cases}$$

Now

$$t + t' = q = \frac{1}{2}p + \frac{1}{2}\sqrt{(4 + p^2)},$$

and

$$t^{II} + t^{II} + t^{IV} + t^{IV} = q' = \frac{1}{2}p - \frac{1}{2}\sqrt{(4 + p^2)}.$$

Therefore the quadratic equation containing the roots t, t' , is

$$t^2 - qt + q' = 0.$$

Whence,

$$\begin{cases} t^{II} = \frac{1}{2}q + \frac{1}{2}\sqrt{(q^2 - 4q')}, \\ t = \frac{1}{2}q - \frac{1}{2}\sqrt{(q^2 - 4q')}. \end{cases}$$

The first of these is the greatest positive roots, and is therefore, the value

of $2 \cos. \frac{360^\circ}{17}$; which, by substituting for q and q'' , their respective values,

in terms of p and p' , becomes $2 \cos. \frac{360^\circ}{17} =$

$$\left\{ \frac{1}{2} \left\{ \frac{1}{2} p + \frac{1}{2} \sqrt{(4+p^2)} \right\} + \frac{1}{2} \sqrt{\left\{ \frac{1}{2} p + \frac{1}{2} \sqrt{(4+p^2)} \right\}^2 - 4 \left\{ \frac{1}{2} p' + \frac{1}{2} \sqrt{(4+p'^2)} \right\}^2} \right\} -$$

' Again, reestablishing the values of p, p' , we have in numbers, $2 \cos. \frac{360^\circ}{17} =$

$$\left\{ \frac{1}{2} \left\{ \frac{1}{2} \left(-\frac{1}{2} + \frac{1}{2} \sqrt{17} \right) + \frac{1}{2} \sqrt{\frac{1}{2} (17 - \sqrt{17})} \right\} + \frac{1}{2} \sqrt{\left\{ \frac{1}{2} \left(-\frac{1}{2} + \frac{1}{2} \sqrt{17} \right) + \frac{1}{2} \sqrt{\frac{1}{2} (17 - \sqrt{17})} \right\}^2 - 4 \left\{ \frac{1}{2} \left(-\frac{1}{2} - \frac{1}{2} \sqrt{17} \right) + \frac{1}{2} \sqrt{\frac{1}{2} (17 + \sqrt{17})} \right\}^2} \right\},$$

which is the true numeral value of $2 \cos. \frac{360^\circ}{17}$ —whence it is manifest, that,

by the construction of three quadratic equations, a 17 sided polygon may be inscribed *geometrically* in a circle.'

After some interesting remarks connected with this curious problem, the author adds,

' Hence we have the following series of polygons, each of which admits of a geometrical construction, viz.

Polygons of less than 100 Sides, admitting of a Geometrical Construction.

No. of Sides.		No. of Sides.		No. of Sides.	
3	= trigon.	16	= 2^4	48	= $3 \cdot 2^4$
4	= 2^2	17	= $2^4 + 1$	51	= $17 \cdot 3$
5	= $2^2 + 1$	20	= $5 \cdot 2^2$	60	= $15 \cdot 2^2$
6	= $2 \cdot 3$	24	= $3 \cdot 2^3$	64	= 2^6
8	= 2^3	30	= $15 \cdot 2$	68	= $17 \cdot 2^2$
10	= $2 \cdot 5$	32	= 2^5	80	= $5 \cdot 2^4$
12	= $3 \cdot 2^2$	34	= $17 \cdot 2$	85	= $17 \cdot 5$
15	= $5 \cdot 3$	40	= $5 \cdot 2^3$	96	= $3 \cdot 2^5$

' To the above, we may add the three consecutive polygons. 255, 256, 257.

each of which is inscribable in a circle; for

$$255 = 3 \cdot 5 \cdot 17, \quad 256 = 2^8, \quad \text{and} \\ 257 = 2^8 + 1, \text{ a prime.}$$

' The next three consecutive polygons, that admit of a geometrical construction, are the following; viz.

$$65535 = 255 \times 257, \\ 65536 = 2^{16}, \\ 65537 = 2^{16} + 1, \text{ a prime.}$$

The extent to which we have carried this critique, will be a proof of the estimation in which we hold Mr. Barlow's performance. We do not mean to affirm that it is free from er-

rors or failures, though we have only detected *two* in the course of our examination. Of these, the first is in the attempt to demonstrate that $a \times b = b \times a$, which fails by reason of too restricted a definition of numbers. The second relates to Fermat's theorem on the impossibility of the indeterminate equation $x^n + y^n = z^n$, for every value of n greater than 2: the attempt is very ingenious and elaborate, but fails by reducing the proposition to a former corollary which does not apply, and which is not demonstrated, if it did.

To conclude, this work seems well fitted to be read immediately after Euler's Algebra, in some parts of which the investigations are directed to kindred subjects. They who are pleased with the manner of the celebrated German algebraist, will find much in Mr. Barlow's volume to suit their taste. To all indeed who cultivate the Diophantine analysis it will be a great treasure; and even those mathematicians who rank too high to need its instruction, will be pleased with the judgement and taste evinced by the author in its composition.

Art. III. *Memorandum on the Subject of the Earl of Elgin's Pursuits in Greece.* 8vo. pp. 77. Price 6s. Miller. 1811.

WHEN Phidias, who made in Athens, and makes in this tract so distinguished a figure, was performing the process under which a rude block of marble was to become a beautiful or majestic human form, he despised no implement or operation, however slight, which could in any manner or degree contribute to the perfection of that intended form. There is in this world, under the denomination of the human mind, a rude and perverse intellectual substance, incomparably harder to be brought to any thing like a perfect shape, than any piece of stone that the artist ever had to work upon. It is, however, under a grand process: and we have sanguine hopes that it will come forth, at length, wrought to a degree of excellence which will contrast, wonderfully and delightfully, with its former condition. This excellence must include, and partly consist in, a highly improved faculty for the general perception of order and beauty,—an intelligence not only of the chief relations and harmonies in metaphysical and moral truth, but also of that kind of rectitude which constitutes order and beauty in the material world. Beyond all question there is such an analogy throughout all the subjects of knowledge, that the faculty of perceiving and admiring the true and the beautiful in higher subjects of contemplation, will be in some certain degree qualified and disposed to perceive and admire them in the inferior classes of subjects. If, therefore, we anticipate a noble amendment in the general state of the human

mind, we may expect that, along with increasing rectitude of ideas concerning truth in subjects of primary importance, there will be an improvement in the justness of apprehension relatively to the subjects of what we call Taste. And we may justly be gratified that the process is actively and effectually going on in civilized society, for promoting this subordinate part of our intellectual improvements—provided the means be not too expensive, and the measure of time and operation out of all proportion to what is given to much more important matters.

No doubt it would be far the most pleasing to a man with a right comparative estimate of the different parts of that general improvement, toward which it is assumed that the intellect of society is in progression, to see the most forward points of the advance to be in the direction of the improvements that are the most important. He would be extremely happy to see the civilized world making a progress in the wisdom of religion, morals, politics and legislation, with a much slower growth towards a finished judgement in architecture, sculpture, and painting. Nor would scarcely any state of the social mind appear to him more perverted and contemptible, than that in which these refinements of art and taste should be making a distinguished advance, while superstition or scepticism were repressing religion, while a loose moral code extenuated profligacy, and a barbarous legislation was sanctioned or permitted by the prevalence of absurd political opinions.

It were vain, however, to hope, as yet, of such a perverse and frivolous company of beings as mankind, that, even when in a course of improvement, they should give a precedence to the most important pursuits. We must be content to think it, for the present, a great thing, if they are any where making one-fifth part of the progress in religious and political illumination that they do in the cultivation of taste. Let civilized society, or any particular nation, but manifest such a degree of amelioration in respect to the more serious concerns of human nature, as to give unequivocal signs that men are really approaching a considerably higher state of wisdom and virtue, under an impulse that is not likely to remit,—let thus much be realized of the more indispensable kinds of improvement, and it will so far indicate a general soundness of the moral and intellectual system, as to prevent our suspecting the augmented passion for the fine arts to be a kind of exhalation from fermenting moral corruption. Though regretting to see it prevail in a greater degree, and with greater effect, than the zeal in nobler pursuits, we shall yet hope it will not, on the whole, counteract that zeal; and that, though it is operating very prematurely, its effects will ultimately combine with those of

that nobler zeal, in the one grand result, the whole improvement of our nature. A philanthropist while thus pleased to see this improvement, (though disproportionate and premature,) of the human faculties in one mode of their application—because he anticipates that when at length this top forward attainment shall be overtaken by the more important ones, it will fall gracefully into the system of improvements, and be satisfied to hold a very subordinate place in it,—will not, of course, despise the means brought in aid of this subordinate part of our mental cultivation. Even the foolish extravagance of the enthusiasts for the fine arts, who will talk about the more prevailing study, or the improving style, of sculpture and painting, in such magnificent terms as they would have no patience to hear applied to the diffusion of Christianity, or the deliverance of a nation from an inveterate tyranny,—even this will not provoke him to deny that some small intellectual benefit may be derived, in England, from delineations of the ruins of Athenian structures, and from actual fragments of the statues and bas reliefs with which they were once adorned. Put things in their right gradation, from the highest extreme to the lowest, and the man that gratefully exults in our having so long received from Judea, and indeed partly from Greece, the grand rectifier of our intellectual and moral faculties, in their most important relations—the Bible,—will not *therefore* fail to acknowledge the value (though certainly small according to his scale) of these latest contributions of Greece to discipline our faculties to a more correct perception of beauty in forms.

It is true, that the Christians of the earlier ages, who inhabited the regions enriched with the superb and beautiful works of Pagan art, gave proof, by the zeal with which, in some instances they defaced or demolished them, how little they combined with their affection for what instructed them in the most important truth and in their eternal interests, an esteem for what would have so powerfully assisted the formation of a perfect taste, in themselves and their posterity. And, assuredly, it will be doing them no wrong to say, that if they *had* been possessed, or desirous to be possessed, of so judicious a taste as would be required to constitute a part of that high general cultivation of the mind, which it may be hoped mankind will one day attain, their zeal to destroy these works would have been much more restrained. But still, if the Christians, in the time of Theodosius and the following periods, had possessed as fine a taste as the Athenians in the age of Pericles, they must necessarily have beheld the grand and beautiful apparatus of idolatry in a very different light from that in which it remains may now be contemplated. These miracles, as in a

poetical licence of phrase they may be called, wrought by genius and art in support of the Pagan superstitions, would not *now*, if they could even reappear in all their pristine glory, revive one idolatrous emotion in favour of Jupiter, or Apollo, or Minerva. None, perhaps, of the seductions that have acted extensively on the human mind, has ever been so completely annihilated as that of the mythology, taken distinctly from the morality, of the Greeks and Romans. The admiration and delight, therefore, with which an intelligent disciple of the true religion might behold these wonders of human ability, would be unmixed with any apprehension that the true God will ever, for them, have one worshipper the less; and would be repressed only by the retrospective thought, what sublime talents were once profaned in the service of a detestable superstition, and how powerfully such labours must have contributed to confirm its ascendancy. But how different was the whole view of the subject to the early Christians. To them the *superstitious* character of these great works was, necessarily, beyond all comparison the most prominent character. They beheld these magnificent structures, and they *truly* beheld them, as having been proud warlike forts, raised, most directly and precisely, in hostility to the God of heaven, and zealously maintained in that very use almost to that very day. It was by an easy recollection that they were reminded of that doom of utter demolition, commanded by that God to be executed, under the former dispensation, on such structures, and by a natural association that his fervent worshippers were incensed against the very walls which had hardly ceased to be marked with the flagrant signs, and to ring with the sounds, of this hostility. They regarded these edifices as the abodes, but just vacated, and, in the belief of some of their fellow-citizens, not yet vacated, of devils; as the fresh and portentous vestiges, therefore, of a grand attempt to make this world formally a province of the infernal kingdom. Nor were they, in this notion *substantially* wrong; for the power and agency of evil that dwelt in these fanes, and emanated from them, could not well have been greater if they had really been places of diabolic residence. Men glowing and shuddering with sentiments like these,—in other words, men feeling with a right degree of emphasis that the true and a false religion are the greatest good and evil in the whole world, and extending, according to a natural law of the mind, an inferior but proportionate sentiment of complacency and abhorrence to the machinery and circumstances of this good and evil,—would find in the magnitude, the harmony of proportion, the beauty of shapes, the perfection of workmanship, but little to subdue the antipathy excited in

viewing these fine performances as the instrumental auxiliaries of the greatest of all evils.

Besides, consider the mischief they were still doing by assisting to prolong the partial prevalence of superstition. They greatly contributed to keep the Pagan sentiments in operation, and the Pagan notions in a state of distinctness, by furnishing fixed visible types for all their vain fancies, and embodying those fancies by means of those types in almost every possibility of grace and dignity. Those who were insensibly declining from idolatry, less through the influence of direct conviction than of the ascendancy which Christianity was acquiring in the Roman empire, and at the imperial court, would often be recalled to their ancient veneration for their gods by again contemplating the beauty or majesty of their images and temples; and these imposing and enchanting forms would pre-occupy, beyond all chance of expulsion, the imaginations of children, forming there more exquisite associations with Pagan ideas than could ever be formed with ideas of any other order. Indeed this profuse display of grace and sublimity would operate, not only in the way of captivating the fancy, but also as an argument to the understanding. For, at first view, and previously to some religious illumination, it would seem as if it never could be, that that whole system of notions should be fantastic, delusive, and detestable, which had been able to consolidate and display itself in a material form so vast, so durable, and so rich in the creations of the first genius and skill in the world, in almost the only productions of art in any way worthy to be compared with those of nature.

And thus, while all cultivated men will unite in regretting, and very deeply regretting, that those finest performances of art, which would *now* do none of this harm, and would contribute much to perfect our taste, have been in a great measure destroyed, we think it should appear that there are very considerable excuses for that persecution of statues and shrines, in which we verily believe some of our bewitched devotees to the fine arts regard the early Christians as having committed little less than the most atrocious wickedness. At the same time, we shall all join most cordially in the condemnation of those (and without doubt there were many such) who were actuated rather by the spirit of barbarians than of Christians; who comprehended, perhaps, or cared, very little about the power of this heathen sublimity and beauty to prolong the dominion of superstition in the beholders, but were delighted to find themselves at liberty to demolish what they knew was held in high esteem by their enemies, and the more delighted as they understood these great works to be reputed the monuments of

incomparable genius. The same resentment is felt against all the subsequent dilapidators, of whatever nation or faith, down to the present vile Turkish barbarians; and it is felt with peculiar force against the Venetian army or general that destroyed the greatest part of the temple of Minerva at Athens, which had remained nearly entire till the latter part of the seventeenth century.

The little that still remains of the unrivalled works of Grecian art follows most strictly the rule of value in the Sibyl's leaves. Unless some happy revolution shall put the country once called Greece under a civilized government, (which, with submission to the *amateurs* of the fine arts, we think might be almost as desirable on account of the people as of the sculptures,) another half century may go far towards obliterating for ever all the more delicate workmanship, and leaving only some defaced bulks of ruin. Under such circumstances it does really seem to become a concern of the civilized world to preserve, by taking it away, some small portion of what is moveable, and to obtain the most accurate delineations of both what is probably destined to perish, and what may be able to preserve itself by mere size and weight. It might not imply any extravagance of passion for the arts, if a man should be of opinion that an effectual plan for possessing ourselves of all that can be supplied, in all ways, for the illustration of the principles of beauty, from the relics of the ancient works in Greece, would be fully as respectable a national object as some things, so called, on which millions have been expended by this or the neighbouring countries. The Earl of Elgin, previously to his going out Ambassador Extraordinary to the Ottoman Porte, in 1799, suggested some notion partly tending to such an object to those who had at that time the national projects and the national revenues in their management. The suggestion however was not entertained; the ministerial conscience being exquisitely delicate respecting the expenditure of the public money; and his Lordship's casuistry perhaps failing to satisfy it, that the money which was destined to enlighten nobility, and stimulate patriotism, could be diverted, consistently with scrupulous integrity, to the less palpable utility of obtaining for the nation some of the finest means in existence for assisting the cultivation of its taste. His proposal was, that the government should 'send out English artists of known eminence, as modellers, architects, and draughtsmen, to rescue from oblivion, with the most accurate detail, whatever specimens of architecture and sculpture in Greece had still escaped the ravages of time, and the barbarism of conquerors.' This project being declined, as of too doubtful

issue to warrant the expense, 'Lord Elgin then endeavoured to engage some of these artists at his own charge; but the value of their time was far beyond his means.'

'When, however, he reached Sicily, on the recommendation of Sir W. Hamilton, he was so fortunate as to prevail on Don Tita Lusieri, one of the best general painters in Europe, of great knowledge in the arts, infinite taste, and most scrupulously exact in copying any subject he is to represent, to undertake the execution of this plan; and Mr. Hamilton, who was then accompanying Lord Elgin to Constantinople, immediately went with M. Lusieri to Rome; where, in consequence of the late revolutions in Italy, they were enabled to engage two of the most eminent *formatori* to make the *madraformi* for the casts. Signior Balestra, the first architect there, along with Ittar, a young man of great talent, to undertake the architectural part of the plan; and one Theodore, a Calmouk, who had distinguished himself several years at Rome, in the capacity of figure painter.

'After much difficulty, Lord E. obtained permission from the Turkish Government to establish these six artists at Athens; where they prosecuted the business of their several departments during three years, acting on one general system, with the advantage of mutual control, and under the general superintendence of M. Lusieri. They at length completed Lord Elgin's plan in all its parts.

Accordingly, every monument of which there are any remains in Athens, has been thus most carefully and minutely measured; and, from the rough draughts of the architects, (all of which are preserved,) finished drawings have been made of the plans, elevations, and details of the most remarkable objects; in which the Calmouk has restored and inserted all the sculpture, with exquisite taste and ability. He has likewise drawn, with astonishing accuracy, all the bas-reliefs on the several temples, in the precise state of decay and mutilation in which they at present exist.

'Most of the bas-reliefs, and nearly all the characteristic features of architecture, in the various monuments of Athens, have been moulded, and the moulds of them have been brought to London.' pp. 4—6.

Perhaps the 'restoring' of any of the decayed and mutilated sculptures, in the drawings, may be regarded as rather a work of supererogation, an exercise of talent on a kind of sacred ground, to which the artist had but a questionable right. A few examples of this supplemental work may be an acceptable aid to the imagination; but in general it will be preferable to be left to perfect our own ideal picture upon the traces remaining of the ancient forms. And as it is to be presumed that all the objects thus represented with the sculptures restored, will also be represented in the engravings in their actual state of defacement, the spectators may fix tenaciously on these latter, and refuse to let the artist's restorations take place in their imagination, if they are very peculiarly anxious not to be betrayed into a falsified idea of the ancient performances.

The operations of this corps of artists were not confined to Athens, nor to the delineation of objects in detail.

‘All the remains of architecture and sculpture which could be traced through several other parts of Greece, have been measured and delineated, with the most scrupulous exactness, by the second architect, Ittar. And picturesque views of Athens, of Constantinople, of various parts of Greece, and of the islands of the Archipelago, have been executed by Don Tim Lusieri.’

Their office was much like that of taking the portrait of a dying subject; for they found whatever was the most exquisite and vulnerable—the sculpture which had diffused over the marble structures a mimic life, by the richest forms and scenes of poetry—perishing, almost while they were looking at it, under the barbarism of the Turks. The marks of recent mutilation gave them cause to apprehend that many of the beautiful shapes and groupes which they were drawing would not remain to be delineated by any future artists. It is not improbable that by this time a portion of them are obliterated; and that the fewer there are which remain, the more zealously will these barbarians labour at their destruction, as seeing themselves nearer the end of their task. So that Lord Elgin's undertaking was at the very latest period of time for securing to us an accurate representation of any tolerable number of those most consummate instances of the power of genius and art, to bring, if we may have leave so to express it, enchanting society for cultivated men out of blocks of stone. He tells us that ‘the Turks will frequently climb up the ruined walls, and amuse themselves in defacing any sculpture they can reach; or in breaking columns, statues, or other remains of antiquity, in the fond expectation of finding within them some hidden treasures.’

‘The Ionic temple, on the Ilyssus, which in Stuart's time, (about the year 1759,) was in tolerable preservation, has so completely disappeared, that its foundation can no longer be ascertained. Another temple, near Olympia, has shared a similar fate within the recollection of man.

‘Many of the statues on the *posticum* of the temple of Minerva, (Parthenon,) which had been thrown down by the explosion’ (of the gunpowder lodged in it as a magazine, at the time it was fired on by the Venetians) ‘had been absolutely pounded for mortar, because they furnished the whitest marble within reach; and the parts of the modern fortification, and the miserable houses, where this mortar was so applied, were discovered.

‘Under these circumstances, Lord Elgin felt himself impelled, by a stronger motive than personal gratification, to endeavour to preserve any specimens of sculpture, he could, without injury, rescue from impending ruin.’ pp. 9, 10.

It might have been supposed that all the true lovers of arts in Europe, and even, if there were any such, among the native inhabitants of Athens, would agree that he was in the right; and regret that he could not carry off ten times more, unless there had been any cause to hope for a rescue from some other quarter. Certain of our polished neighbours, however, would have been better pleased, we have no doubt, that the last of the works of Phidias should have been reduced to mortar for another Turkish fort, than preserved for perpetuity in the possession and almost idolatrous reverence of the English. And indeed it seems to have been with no small difficulty that Lord Elgin was enabled to put any of them out of the reach of this former destiny; for all the interest which he possessed with the Turkish government as Ambassador of England, was but just enough, when exerted to the utmost, to obtain the fragments which he wished to bring away;—whether it was that, perceiving him extremely intent on his object, they wished to make a great merit of conceding it, or that they too must pretend some partiality for these fine works, and, knowing no use of them but to make lime, would be understood as setting a peculiarly high price on their exemption from that use. Between this Turkish mode of amateurship, and the intriguing hostility of the French, it appears a piece of wonderful good fortune that so many got fairly out of the country; and though a portion of them were lost in a shipwreck off the island of Cerigo, we are glad to find that the number finally secured is so considerable.

‘Lord Elgin made use of all his means, and ultimately with such success, that he has brought to England, from the ruined temples at Athens, from the modern walls and fortifications, in which many fragments had been used as so many blocks of stone, and from excavations made on purpose, a greater quantity of original Athenian sculpture, in statues, alti and bassi relievi, capitals, cornices, frizes, and columns, than exists in any other part of Europe.’ p. 10.

He is in possession of several of the original metopes from the temple of Minerva, representing the battles between the Centaurs and Lapithæ, at the nuptials of Perithous. The figures are in such high relief as to seem groupes of statues, and they are in general finished with as much attention behind as before. Some sculptures in low relief appear to have been obtained from the frize, which ‘was carried along the top of the walls of the cell,’ and represented, in a continual series of six hundred feet in length, ‘the whole of the solemn procession to the temple of Minerva during the Panathenaic festival.’ By digging in the site of a Janizary’s house, which he purchased and demolished for this purpose, he obtained parts

of the statues of Victory and Minerva, and of other figures, which had been placed over the grand entrance from the west. From the dilapidated tympanum over the opposite portico he took several colossal figures; a figure denominated the Theseus, which is 'universally admitted,' he says, 'to be superior to any piece of statuary ever brought into England;' and 'a horse's head, which far surpasses any thing of the kind, both in the truth and spirit of the execution: the nostrils are distended, the ears erect, the veins swollen, one might also say throbbing: his mouth is open, and he seems to neigh with the conscious pride of belonging to the Ruler of the Waves.' He brought away, besides, specimens of all the parts of the architecture, so that 'the practical architect may examine into every detail of the building.' Specimens were also obtained from the Propylæa, from the temples dedicated to Neptune and Erectheus, Minerva Polias, and the nymph Pandrosos, and from the remains of a temple of Venus between Athens and Eleusis. Moulds were taken from the most beautiful of the ornaments.

'The architects have also made a ground plan of the Acropolis, in which they have not only inserted all the existing monuments, but have likewise added those, the position of which could be ascertained from traces of their foundations.' 'The ancient walls of the city, as they existed in the Peloponnesian war, have been traced in their whole extent. The gates, mentioned in ancient authors, have been ascertained, and every public monument, that could be recognised, has been inserted in a general map, as well as detailed plans given of each. Extensive excavations were necessary for this purpose, particularly at the great theatre of Bacchus, and at the Pnyx, where the assemblies of the people were held, when Pericles, Alcibiades, Demosthenes, and Æschines, delivered their orations.'

The opening of various Tumuli has supplied a complete collection of Greek vases. The spoils of one, which Lord E. conjectures to have perhaps been the tomb of Aspasia, were peculiarly rich. He obtained 'the very ancient sun-dial, which existed at the theatre of Bacchus during the time of Æschylus, Sophocles, and Euripides.' Many ancient bas reliefs and inscriptions were obtained in the churches and convents of Athens, which Lord E. obtained the archbishop's permission to examine. 'The peasants of Athens generally put into a niche over the door of their cottages, any fragment they discover in ploughing the fields.' Out of these were selected and purchased many various antique votive tablets, with sculpture and inscriptions.—The collection of inscriptions 'comprehends specimens of every remarkable peculiarity in the variations of the Greek alphabet, throughout the most interesting period of Grecian history.'

Having completed this rich assemblage, Lord Elgin became anxious to determine on some plan for rendering it the most effectually serviceable to the arts. The one adopted has been, in the first place, the formation, in London, of a museum, in which the whole of the most valuable acquisitions are to be exhibited to the inspection of the public. And, as far as appears, it is intended, by the aid of a fund expected to arise from this exhibition, to publish engravings, executed in the most perfect style, of the drawings in the architectural department, at a rate of expense not above the means of professional men. These drawings are completely prepared. It does not appear whether it is intended to publish engravings of the statues and bas reliefs. It is decided there shall be no attempt to *restore* the mutilations. This had at first been intended; and Lord E. went to Rome to engage the celebrated Canova in the undertaking; but, after examining some specimens, and informing himself of the general quality of the collection, that artist declared 'it would be sacrilege in him, or any man, to presume to touch them with a chisel.'

Thus we have secured the possession of a small specimen of the very utmost that human ability could ever accomplish in this department; and really we should think we could not well do it greater injustice in the estimate, than to entertain any such expectation as Lord Elgin most unaccountably avows in his concluding sentence,—that 'sculpture may soon be raised in England to rival the ablest productions of the best times of Greece.'

There are added to this tract two letters from Mr. West, Notes on Phidias and his School, and a Description, (from a French author) of a bas relief from the Parthenon, now in the *Musée Napoleon*. There are three small engravings in outline, one representing a very beautiful bas relief of a *quadriga*.

ART. IV. *Organic Remains of a former World*. An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed Extraneous Fossils. By James Parkinson. Vol. III.

WE have already had occasion to mention the two former volumes of this valuable work with considerable approbation;* and the present concluding volume does great credit to the author's assiduity to deserve the favourable reception which they received from the public. His intimacy with the subject has become greater, his acquaintance with its objects

* Ecl. Rev. Vol. I. p. 44—47, and Vol. V. p. 708—718.

more extensive; and the collateral assistance which he has obtained from the works of preceding and contemporary writers, more varied and important. During the years which have elapsed since Mr. P. published his first volume, the science to which it relates has been rapidly gaining interest and strength; and while he deserves gratitude for having contributed to excite and animate the spirit of inquiry, he merits no inferior degree of praise, for having availed himself of the discoveries which have daily unfolded, and kept pace with the improvements which have in consequence been made. The volume before us proves him to have been a diligent and a judicious observer of the progress of our knowledge of extraneous fossils, and presents an useful, correct, and satisfactory general view of that part on which it is employed. If we have any material cause of complaint, it is that in endeavouring to put the public soon in possession of the conclusion of his work, Mr. P. has compressed many parts, so as to render them much less complete than we could have wished to see them, and has thrown together his excellent and valuable materials in a manner which occasionally too evidently betrays haste and slovenliness. To have done justice, indeed, to the numerous subjects treated of in this volume, would have required extending it to at least twice its present size. We shall, according to our plan with the former volume, endeavour to give our readers a general idea of its contents; from which they will be able to form an estimate of the nature and importance of the information which it communicates.

It opens with the remainder of the Linnæan class of VERMES, with a part of which the whole second volume had been occupied. The first family is the Linnæan genus *asterias*; but as this name has been already applied to the single joints of the vertebral column of the *pentacrinites*, Mr. P. is obliged to distinguish them by the appellation of *stellæ marinæ*, to which, however, objections may be raised. At best it can only be admitted to distinguish a family; such a generic name being quite contrary to the accepted rules of scientific nomenclature. Mr. P. makes use of Linck's names *pentagonaster*, *pentaceros*, *astropecten*, &c. for the different genera; but, as the remains are of very rare occurrence, (owing to the inability of the covering of the animals to resist decomposition long enough to permit the surrounding mass to assume sufficient consistency to preserve their figure,) it would perhaps have been preferable to retain them under a single appellation.

The next Linnæan genus, *echinus*, is very properly made distinctive of a separate family; and its contents are arranged under the genera established by Leske. The mineralized remains of these animals afford some of our most beautiful fos-

sils, whose value is only apparently diminished on account of several of them being tolerably abundant. Their striking figure has from the earliest times attracted the attention of the curious, and exercised the imaginations of the fanciful, who have given them the names of *ombria*, *ceraunii lapides*, *brontia*, and *ova anguina*. Nor have our philosophical chalk diggers, who often meet with them, been deficient in adding to the list of synonymes. All the echini seem to be furnished with two openings, one for the admission of food and water, the other to eject the refuse; on the different relative situation of which, the division of the family into *anocysti*, *catocysti*, and *pleurocysti* depends. These are again subdivided into several genera.

In the recent animal the surface is generally covered with spiculæ of very varied configuration; these are also often found mineralized, but being naturally attached to the crustaceous covering of the animal by a merely membranous ligament, seldom adhere to the petrification of the body. A few instances have occurred, which indicate the connexion between certain kinds of spines and their respective echini. Owing to their great variety and number, it has, however, been found necessary, in order to distinguish them, to arrange them as independent of the bodies to which they belong; and in doing this Mr. P. has favoured us with some ingenious observations relative to the difference between these substances and *Belemnites*. Klein had already suspected, that the distinction from the internal spathose, or radicated, texture was insufficient; and Mr. P. has been fortunate enough to discover indubitable spines of echini, with the internal formation and colour of *Belemnites*. We are therefore deprived of the means of separating them, unless the alveola in one extremity prove them to belong to the latter; or an articulating termination, and peculiar surface refer them to the former. These bodies are termed chalk bottles, files, &c. by the workmen, and frequently exhibit the utmost elegance of form and surface.

The immense family of SHELLS, Mr. P. has arranged according to the method of LAMARK in his *Système des Animaux sans Vertèbres*. The Linnæan genera were indeed quite insufficient for the varieties of form discovered among these fossils. There were some to which none of his characters would apply; others seemed intermediate, partaking of the characteristics of two different genera; and others again combined distinct genera, by possessing the characteristics of both. LAMARK, in the work alluded to, besides introducing a new arrangement of the whole Linnæan classes of *Vermes* and *Insecta*, has, in his new class, *Molusca*, shewn equal assiduity and skill in bringing into order the vast number of species,

both fossil and recent, with which we are acquainted. In doing this it has naturally occurred, that some genera comprize merely such as are found in a recent state, some are solely composed of fossils, and others contain both fossil and recent species.

His two grand divisions depend upon the structure of the animal inhabiting the shell, the first comprizing such as have a distinct head, the second those in which this part is not distinguishable from the mass of the animal. It is by no means necessary, however, to be in possession of the inhabitant in order to determine to which division a shell belongs. Indeed, with respect to the fossil species this is never possible, and with many of the others it has only been inferred, that such is the formation of the animal, from analogy. The cephalous shells are all univalves, with the exception of the single genus *Chiton*; the acephalous are bivalves, or multivalves. Mr. P. enumerates ninety-one genera of the former, and sixty-nine of the latter, several of which, however, are not known to afford fossil species. A very great proportion of the mineralized shells, with which we are acquainted, have been found in the neighbourhood of Paris, and in the corresponding strata in this country. The former, which are in the most exquisite preservation, have supplied Lamark with a considerable part of his materials; and the latter have been already illustrated with considerable ability by Solander, in Brander's *Fossilia Hantoniensia*; but there is scarcely a limestone or chalk stratum which does not afford a greater or less abundance. Among the most curious in every respect, must be reckoned the multilocular univalves, comprising the genera *Nautilus*, *Spirula*, *Orthocera*, *Hippurites*, *Belemnites*, *Ammonites*, *Baculites*, *Hannites*, &c. Some of these preserve the nacre, or mother-of-pearl, with all its native brilliancy, as in the fire-marble of Carinthia, which even exceeds the opal in the vivid flashes of colour which it reflects. Others are so completely mineralized, that their remains can only be faintly traced on the polished surface of the marble in which they are imbedded. Some appear to have an indefinable multitude of spiral convolutions; while others seem to have been transformed from a spiral into a tubular form; and others again consist of a straight tube ending in a spiral extremity. The chambers into which these shells are divided, (the least of which was probably occupied by the animal, while the remainder served as a pneumatic apparatus, by means of which it could alter its specific gravity, so as to rise from the deepest abysses of the sea to the surface, and descend at pleasure,) are separated, in *Nautilus*, &c. by simple divisions; but in *Ammonites*, &c. the edges of these divisions are waved, so as to

produce on the cast of the shell an appearance of tracery imitable by art. The recent species of Ammonites, if indeed they can strictly be referred to this genus, are so small as to require the aid of the microscope to examine them; while several of the fossil species exceed the size of a cart wheel, and are so diversified in form, that Rosinus believed that he had distinguished three hundred species. And as the process of mineralization seldom leaves a trace of the colour, which in recent shells must frequently be allowed to constitute a difference of species, and as the number of strata which contain these relics are but partially examined, it is more than probable that we are acquainted with a small portion only of what once existed.

The genus Nummulites is remarkable, not only on account of the singularity of its internal configuration, which is extremely intricate, but from the abundance in which it occurs in the fragments surrounding the Pyramids of Ghize, as noticed distinctly by Strabo,* who mentions the tradition prevalent at his time, that they were the petrified remains of the pulse on which the workmen subsisted. Mr. P. mentions the fossil as known to Pliny, but omits this habitat.

Lamarck makes no mention of any species of Mya being found in a fossil state; and Mr. P. seems doubtful as to the specimens which he wishes to refer to this genus. Many of the Myæ being fresh water shells, it is evident they may be sought for in strata which appear to have been formed by its agency, as the coal strata, abounding in the remains of vegetables; and we are much mistaken if two or three distinct species are not tolerably abundant in the ironstone which constantly attends this formation. Indeed the masses of calcareous earth, and the veins of calcareous spar intersecting the nodules of ironstone, appear to owe their origin to decomposed shells of this genus.

We must regret that Mr. P. in this part of his work is so much absorbed in the natural history of his subjects, as frequently to neglect their geological relations. It is true, that few collections of petrifications having been formed with the express view to illustrate geology, the information attached to the respective specimens is seldom satisfactory in this respect; but where little is known on an important subject, it behoves the lover of science to communicate *all that he can*; and Mr. P. might certainly have contributed more than he has done.

Our author is also much too concise in his account of fossil FISHES, of which such an astonishing variety has been found in the mountain of Vestena Nuova, or Monte Bolea, and in

* Geogr. Lib. XVII.

the quarries of Pappenheim and Cœningen; nor does he figure a single specimen, either British or foreign, though indigenous specimens, well deserving being thus commemorated, must have been accessible to him. We express our disappointment at this omission, because we strongly suspect that the numerous species, reported to be identical with such as exist at present, will, upon minute investigation, be found in some degree to differ. It however deserves notice, that the greater part of the supposed recent analogues of both fossil shells and fossil fishes are inhabitants of the tropical seas. This observation cannot be ascribed to an imperfect knowledge of these species, which might leave sufficient latitude for the imagination to suit them to the fossils as occasion required; the Indian shells and fishes, being sufficiently common in our cabinets to allow of minute investigation. If, however, with respect to animals, it may be looked upon as an ascertained fact, that our regions were once occupied by a race of beings resembling those which are at present confined between the tropics; we might be tempted to suppose, that the vegetables also bore a resemblance to those of the torrid zone. But this is by no means proved by their fossil remains; first, because the supposed analogy which has been traced in some, as in the so called *Euphorbia*, *Arundines*, &c. is extremely superficial; and, secondly, because we have no sufficient evidence that the strata containing fossil shells, fossil fishes, and fossil vegetables, were formed at the same, or nearly the same period, except in the case mentioned by M. Faujas at Rochesauve, where the remains of fishes are said to be found among the impressions of the leaves of plants. But we are the more inclined to suspect that this circumstance requires closer examination, notwithstanding the celebrity of the reporter, as he asserts, that many of the leaves were those of trees and plants indigenous to the south of France.

Though the remains of entire fishes are rare in this country, we are pretty well provided with fossil teeth, palates, vertebræ, &c. which form a conspicuous part of every collection. The enormous size of some of them, particularly Maltese specimens, is truly astonishing. Lamark calculates that a shark's tooth, in the National Museum in Paris, must have belonged to an animal not less than seventy feet in length; yet this specimen is not the largest known. Their close resemblance to the teeth of existing species, warrants the supposition that their proportion to the size of the animal did not differ very widely from that which subsists in their allied species.

The ENTOMOLITHI, or mineralized remains of insects, are but few in number; and of these but one species, the so called *Dudley fossil*, occurs in any abundance. We are in-

elined to think that Mr. P. errs in ascribing to the original the power of covering and uncovering its eyes; the reticulated cornea of insects, in general, by no means requiring such a defence. It must also be owing to a mistake that the supposed *Helmintholithi* are introduced into the middle of this section, to which they cannot belong.

In treating of the AMPHIBIOLITHI, Mr. P. has availed himself of the labours of Cuvier, and Faujas St. Fond. The tortoise and crocodile are the only known genera, species of which exist in a fossil state. Of the former, specimens, but generally in a mutilated condition, occur in the island of Shepy, and fragments on the banks of the Severn. Some have likewise been found in the excavations on Highgate-hill. With respect to their recent analogues he remarks: 'It appears that of fourteen fossil tortoises one only appears to be of a known species, and that of the remaining thirteen none can be referred to any known species, but five of them are decidedly of new species.'

The investigation of the different species of crocodiles is almost entirely borrowed from Cuvier, and leads to an account of the celebrated *Maestricht animal*, first scientifically described by Mr. P. Camper in the Philosophical Transactions. It appears to resemble the *Monitor* in many respects; but instead of being a feeble animal two or three feet in length, to have attained to the size of the crocodile, and, from the attendant marine productions, to have inhabited the ocean.

The fossil remains of BIRDS (*Ornitholithi*) are still rarer than those of insects; and so many pretended specimens have been proved to belong to animals of a different class, that their existence has been almost questioned. It is, however, indubitably ascertained, that the bones of birds are occasionally found in a mineralized state; and Mr. Cuvier concludes, that the quarries in the vicinity of Paris furnish those of five or six distinct species.

Mr. P. prefaces the remaining part of his work with the following candid acknowledgment.

'Having now to commence the examination of the fossil remains of those animals which are comprised in the Linnean class MAMMALIA, I feel that it may be necessary to endeavour to satisfy you with respect to the manner in which this part of my task is accomplished. I fear that you will, at first, experience feelings of disappointment, on my avowing to you, that the following pages will almost entirely be employed in placing before you the discoveries which have been made by another; and you will probably imagine that this acknowledgement can hardly be made without occasioning me to experience some degree of mortification. But the truth is, that knowing, that as you proceed you must be highly pleased, I am thoroughly satisfied with merely recounting to you the most prominent

particulars of those important discoveries, which have rewarded the patient and unabating exertions of Cuvier.'—'To have admitted less of the discoveries of Cuvier, in the present work, would have been unjust to those many who cannot obtain the voluminous, expensive, and almost prohibited works, in which they are contained. To have introduced less would indeed have been to have sparingly employed the only light almost which has ever been thrown on this most interesting subject.' pp. 307, 308.

We do not regret the plan which Mr P. has pursued, as he has given us a very judicious and valuable abstract of the papers alluded to; but we fear that, in many parts, he adheres to his author's researches in comparative anatomy too closely to be intelligible to many of his readers, who would be satisfied with the results. Mr. P., as well as Cuvier, follows Dumeril in the arrangement of this part of his work. Of the families *ceti* and *amphibia* few fossil specimens have been discovered. In the family *solipedes*, the teeth of a species of horse are found in great quantities, in some parts of France and Germany, mixed with those of the elephant, which proves that the animal existed along with the elephant on our continent; but whether the species was the same with any now existing, cannot be ascertained.

The most remarkable fossils of the family *ruminantia*, are the enormous stag's horns found in Ireland, which appear to have belonged to an animal now extinct; but the horns and bones of other species have also been found, differing, in general, less from those of the present tenants of our globe than the mineralized remains of *mammalia* are usually found to do. They form the greater part of those immense concretions of bones in the fissures of the rock of Gibraltar, in the island of Cergio, and other places, which have been long supposed to contain the relics of the antediluvian race of man, but which are now proved to possess not a particle of human bone.

After mentioning the remains of the elephant, which are tolerably abundant in several places, Mr. P. devotes an entire letter to the consideration of the *Mastodon*, of which Cuvier has discriminated several species. Respecting the celebrated *Mastodon of the Ohio*, he concludes that it

‘ did not surpass the elephant in height, but was a little longer in proportion; its limbs rather thicker; and its belly smaller. It seems to have very much resembled the elephant in its tusks, and indeed in the whole of its osteology; and it also appears to have had a trunk. But notwithstanding its resemblance to the elephant in so many particulars, the form and structure of the grinders are sufficiently different from those of the elephant, to demand its being placed in a distinct genus. From the later discoveries respecting this animal, he is also inclined to suppose that its food must have been similar to that of the hippopotamus and the boar, but preferring the roots and fleshy parts of vegetables; in the search of which

species of food it would, of course, be led to such soft and marshy spots as he appears to have inhabited. It does not, however, appear to have been at all formed for swimming, or for living much in the waters, like the hippopotamus, but rather seems to have been entirely a terrestrial animal." pp. 361, 362.

Fossil remains of the rhinoceros, hippopotamus, and tapir, have also been discovered; and Cuvier has detected, in the neighbourhood of Paris, two new genera of the same family, (*pachydermata*) which he designates by the names of *Palæotherium* and *anoplotherium*, discriminating four species of each; the largest, *Palæotherium magnum*, being about the size of a cow. Thus nineteen species of this family have been ascertained. The inferences which Cuvier draws from the circumstances under which they are found, are so interesting as to render any apology for inserting them unnecessary.

"These different bones are buried almost every where, in nearly similar beds: they are often blended with some other animals resembling those of the present day.

"These beds are generally loose, either sandy or marly; and always neighbouring, more or less, to the surface."

"It is then probable, that these bones have been enveloped by the last, or by one of the last catastrophes of this globe.

"In a great number of places they are accompanied by the accumulated remains of marine animals; but in some places, which are less numerous, there are none of these remains: sometimes the sand or marl, which covers them, contains only fresh-water shells.

"No well authenticated account proves that they have been covered by regular beds of stone, filled with sea shells: and, consequently, that the sea has remained on them, undisturbed, for a long period.

"The catastrophe which covered them was, therefore, a great, but transient inundation of the sea.

"This inundation did not rise above the high mountains; for we find no analogous deposits covering the bones, nor are the bones themselves there met with, not even in the high vallies, unless in some in the warmer parts of America.

"These bones are neither rolled nor joined in a skeleton, but scattered, and in part fractured. They have not then been brought from afar by inundation, but found by it in the places where it has covered them, as might be expected, if the animals to which they belonged had dwelt in these places, and had there successively died.

"Before this catastrophe, these animals lived, therefore, in the climates in which we now dig up their bones: it was this catastrophe which destroyed them there; and, as we no longer find them, it is evident that it has annihilated those species. The northern parts of the globe, therefore, nourished formerly species belonging to the genus *elephant*, *hippopotamus*, *rhinoceros*, and *tapir*, as well as to *mastodon*, genera of which the four first have no longer any species existing, except in the torrid zone; and of the last, none in any part." pp. 401, 402.

The *Megatherium* of Paraguay, and the *Megalonix* of Vir-

ginia, are referred to the family of *tardigradi*, though far exceeding the existing species of sloths in size.

Of one of the natural sepulchres in which the remains of thousands of carnivorous animals are most unaccountably immured, Mr. P. gives the following account from Esper.

‘ Among the most remarkable of these caverns are those of Gaylenreuth, on the confines of Bayreuth. The opening to these, which is about seven feet and a half high, is at the foot of a rock of limestone of considerable magnitude, and in its eastern side. Immediately beyond the opening is a magnificent grotto, of about three hundred feet in circumference, which has been naturally divided by the form of the roof into four caves. The first is about twenty-five feet long and wide, and varies in height from nine to eighteen feet, the roof being formed into irregular arches. Beyond this is the second cave, about twenty-eight feet long, and of nearly the same width and height with the former. In this cave the stalactitic crust begins to appear, and in considerable quantity; but not in such quantity as in the third cave, which is beautifully hung, as it were, with this sparry tapestry. The roof now begins to slope downwards; so that in the next, the last, of these caves, it is not above four or five feet in height. In the caves forming this first grotto, fragments of bones are found; and it is said that they were as plentiful here as they now are in the interior grottoes.

‘ The passage into the second grotto is about six feet high and fourteen feet wide. This grotto, which extends straight forwards sixty feet from the opening, and is about forty feet wide, and at its commencement about eighteen feet high, would commodiously hold two hundred men. Its appearance is rendered remarkably interesting from the darkness of its recesses, and from the various brilliant reflexions of the light from the stalactites with which its roofs and sides are covered. The constant drip of water from the roof, and the stalagmatic pillars on the floor, assist in perfecting the wonders of the scene. In this grotto no search was made for bones, on account of the thickness of the sparry crust.

‘ A low and very rugged passage, the roof of which is formed of projecting pieces of rock, leads to the third grotto; the opening into which is a hole three feet high and four feet wide. This grotto is more regular in its form, and is about thirty feet in diameter, and nearly round: its height is from five to six feet. This grotto is very richly and fantastically adorned by the varying forms of its stalactitic hangings. The floor is also covered with a wet and slippery glazing, in which several teeth and jaws appear to have been fixed.

‘ From this grotto commences the descent to the inferior caverns. Within only about five or six feet an opening in the floor is seen, which is partly vaulted over by a projecting piece of rock. The descent is about twenty feet; and occasioned to M. Esper and his companions some little fear lest they should never return, but remain to augment the zoolithes contained in these terrific mansions. This cavern was found to be about thirty feet in height, about fifteen feet in width, and nearly circular: the sides, roof, and floor, displaying the remains of animals. The rock itself is thickly beset with teeth and bones, and the floor is covered with a loose

earth, the evident result of animal decomposition, and in which numerous bones are imbedded.

A gradual descent leads to another grotto, which, with its passage, is forty feet in length, and twenty feet in height. Its sides and top are beautifully adorned with stalactites. Nearly twenty feet further is a frightful gulf, the opening of which is about fifteen feet in diameter; and upon descending about twenty feet, another grotto, about the same diameter with the former, but forty feet in height, is seen. Here the bones are dispersed about; and the floor, which is formed of animal earth, has great numbers of them imbedded in it. The bones which are here found seem to be of different animals; but in this, as well as in the former caverns, perfect and unbroken bones are very seldom found. Sometimes a tooth is seen projecting from the solid rock, through the stalactitic covering, showing that many of these wonderful remains may here be concealed. A specimen of this kind, which I possess, from Gaylenreuth, is rendered particularly interesting, by the first molar tooth of the lower jaw, with its enamel quite perfect, rising through the stalactitic mass which invests the bone. In this cavern the stalactites begin to be of a larger size, and of a more columnar form.

Passing on, through a small opening in the rock, a small cave, seven feet long and five feet high, is discovered: another small opening out of which leads to another small cave; from which a sloping descent leads to a cave twenty-five feet in height, and about half as much in its diameter, in which is a truncated columnar stalactite, eight feet in circumference.

A narrow and most difficult passage, twenty feet in length, leads from this cavern to another, five and twenty feet in height, which is every where beset with teeth, bones, and stalactitic projections. This cavern is suddenly contracted, so as to form a vestibule of six feet wide, ten long, and nine high, terminating in an opening close to the floor, only three feet wide and two high, through which it is necessary to writhe with the body on the ground. This leads into a small cave, eight feet high and wide, which is the passage into a grotto twenty-eight feet high, and about three and forty feet long and wide. Here the prodigious quantity of animal earth, the vast number of teeth, jaws, and other bones, and the heavy grouping of the stalactites, produced so dismal an appearance, as to lead Esper to speak of it as a perfect model for a temple for a god of the dead. Here hundreds of cart-loads of bony remains might be removed, pockets might be filled with fossil teeth, and animal earth was found to reach to the utmost depth to which they dug. A piece of stalactite being here broken down, was found to contain pieces of bones within it, the remnants of which were left imbedded in the rock.

From this principal cave is a very narrow passage, terminating in the last cave, which is about six feet in width, fifteen in height, and the same in length. In this cave were no animal remains, and the floor was the naked rock.

Thus far only could these natural sepulchres be traced; but there is every reason to suppose that these animal remains were disposed through a greater part of this rock.* pp. 415—418.

* Description des Zoolithes nouvellement decouvertes d'animaux quadrupedes in-
mens, et des cavernes qui les renferment, &c. par J. F. Esper. 1774.

Among these relics, Cuvier distinguishes the bones of two distinct species of bears, *Ursus spelæus* and *U. arctoides*, neither existing at present. His researches have also made us acquainted with an hyena, a felis approaching to the jaguar of South America, a mustela, a canis, and several others, found in similar situations. In the plaister quarries of Paris he has also detected three other carnivorous animals.

Mr. P. concludes his work with a consideration of 'fossils in connection with the strata in which they are contained.' This is unavoidably very imperfect. Mr. P. thinks he discovers therein a confirmation of the Mosaic account of the formation of the world. The situation in which the remains of quadrupeds are found, may, we believe, be adduced, with perfect propriety, as proving that there must have been a deluge, resembling that described in holy writ, and probably the very same. But by endeavouring to accommodate the phenomena of the other fossil remains to the Mosaic history of creation; we are likely to do harm to science, and can do no service to revelation. It rather appears from our present knowledge of them, that their formation was anterior to the formless and void state of the earth whence our present habitation was summoned into existence, though certainly subsequent to the creation "in the beginning."

With respect to the plates, they are in general neat and elegant, but we must regret the errors and inaccuracies with which they abound. Thus in pl. V. fig. 15. the opening of the shell, if correct, would refer it to a different genus. Pl. IX. fig. 7, appears to be a flat surface, nor is the tracing by any means accurate. The absurdities in pl. XXII. fig. 1, which represents an animal with thirteen ribs on one side, to two of which the right fore-leg is articulated, and ten on the other; as also a pelvis beyond the power of anatomical description; we are willing to pass over, as it is only a copy: but Mr. P. ought to have advertised the reader that these *wonders* are not to be attributed to nature. He ought likewise to have corrected the ludicrous cranium supporting the Irish fossil horns, Pl. XX. fig. 1.; which appears to have been designed and executed by some Hibernian carpenter, in merry mood, but which should not be suffered to disgrace a work of science.

Mr. P. must excuse us if we notice these defects with a degree of severity. Had his work been less valuable in other respects, we should probably have passed them over without remark.

Art. V. *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*: 2 vols. 8vo. pp. xxx. 443, and 482. Price 11.4s. Cadell and Davies. 1809.

(Concluded from page 269.)

HAVING considered the scope of the Mosaic system, we shall proceed to notice what Dr. Magee has advanced, on the import of prophetic testimony. This topic is not formally discussed, in any of the dissertations; but there is one, "on the death of Christ as a true propitiatory sacrifice," (Vol. II. No. xliii. p. 1—85), which includes an elaborate and minute investigation of some parts of the 53d. chapter of Isaiah. As this is the most important passage among the ancient prophecies, referring to the sacrifice of Christ, he enters profoundly into its meaning and application. After producing the last nine verses of the chapter as rendered by Bishop Lowth, he brings forward the readings of ancient versions, and some occasional explanations by Vitringa, Dathe and others. It would be impossible to do justice to the critical inquiry that follows, unless we were to transcribe the whole of it; but as it discusses a very important objection to the doctrine of atonement, and in our opinion completely obviates the difficulty, we shall attempt a brief abstract of the argument, referring our readers to the dissertation itself, as a masterly display of philological skill in the defence of Christian truth.

It is contended by the opponents of sacrifice, that to bear sins, signifies merely to bear them away or remove them; that consequently nothing more is meant in use of such an expression, than "removing away our sins by forgiveness;" and that the medium of reconciliation is not intimated by such phraseology. In support of this position, it is said that "the words in the 4th verse (of 53rd. of Isaiah) *our infirmities he hath borne, and our sorrows, he hath carried them*, are expressly interpreted by St. Matthew (ch. viii. 17) of the miraculous cures performed by our Saviour on the sick: and as the *taking* our infirmities, and *bearing* our sicknesses, cannot mean the *suffering* them, but only the bearing them *away* or *removing* them, so the bearing of our iniquities is likewise to be understood, as removing them away from us by forgiveness."

Dr. Magee confesses that this passage in Matthew has occasioned great difficulty to commentators. But in answer to the objection which, it is imagined, is involved in it, he remarks, that the quotation in Matthew is often supposed to refer to the 11th and 12th verses of the chapter in Isaiah, and is confounded with the reference in the first

epistle of Peter. On the contrary, he asserts that the evangelist cites the 4th verse, and the apostle alludes to the other passage. This he confirms by comparing the Septuagint version with the text of the epistle. He also suggests on the authority of Dr. Kennicot, that the LXX. translation of the 4th verse (τὰς ἁμαρτίας ἡμῶν φέρει) is corrupted; that it should be rendered *ασθενίας*; and that in ninety-three instances in which the Hebrew word here translated *αμαρτια*, or its kindred verb, is found in any sense not entirely foreign from the passage before us, there occurs but this one, in which it is so rendered; it being always expressed by *ασθενια*, *μαλακία*, or some word denoting bodily disease. He then enters on the meaning of the verbs *נָשָׂא* and *נָסָה* which occur in the antithetical clauses of the verse in question; and by an extensive survey of various passages, both in the Hebrew and the Greek texts, he arrives at the following conclusion: 'That the word *נָשָׂא* when connected with the word sins or iniquities is throughout the entire of the bible to be understood in one of these two significations: bearing, i. e. sustaining on the one hand; and forgiving on the other: and that in neither of these applications, does there seem any reason for interpreting it in the sense of bearing away: nor has any one unequivocal instance of its use, in that sense ever been adduced.' He had before proved that the Greek equivalent of *נָשָׂא*, *βαραν*, invariably means to bear, in the sense of *enduring*, *lifting up*, or *sustaining*; and after establishing the signification of *נָשָׂא*, he proceeds to shew, from examples of the use of the other word in the Hebrew, that its meaning is the same as in the Greek language. Having ascertained these points, by an accurate and careful induction, he thus states the result of his investigation. 'It appears, 1. that neither the expressions used by Isaiah in the 4th verse, nor the application made of them by St. Matthew, are in any degree inconsistent with the acceptation of the phrase, *bearing sins*, here employed by the prophet, in the sense of *sustaining*, or *undergoing the burthen of them*, by suffering for them: 2. that the use of the expression in other parts of the Old Testament, so far from opposing, justifies and confirms this acceptation: and 3. that the minute description of the sufferings of Christ, their cause, and their effects, which here accompanies this phrase, not only establishes this interpretation, but fully unfolds the whole nature of the Christian atonement, by shewing that Christ has suffered in our place, what was due to our transgressions; and that by, and in virtue of his sufferings, our reconciliation with God has been effected.' Vol. II. pp. 68. 69.

"I have gone thus extensively," continues the learned author, "into the examination of this point, both because it has of late been the practice of those writers who oppose the doctrine of atonement, to assume familiarly, and, *pro concesso*, that the expression *bearing sin*, signified in all cases, where personal punishment was not involved, nothing more than bearing *away* or *removing* them; and because this chapter of Isaiah contains the whole scheme and substance of the Christian atonement. Indeed so ample and comprehensive is the description here given, that the writers of the New Testament seem to have had it perpetually in view, insomuch, that there is scarcely a passage in either the gospels, or epistles, relating to the sacrificial nature and atoning virtue, of the death of Christ, that may not obviously be traced to this exemplar: so that in fortifying this part of scripture, we establish the foundation of the entire system. It will consequently be the less necessary to enquire minutely into those texts in the New Testament, which relate to the same subject. We cannot but recognise the features of the prophetic detail, and consequently apply the evidence of the prophets' explanation, when we are told in the words of our Lord, that the Son of Man came to give his life A RANSOM FOR MANY: that, as St. Paul expresses it, *he GAVE HIMSELF A RANSOM FOR ALL*: that he was offered TO BEAR THE SINS OF MANY: that God *made HIM to be SIN FOR US, WHO KNEW NO SIN*: that *Christ REDEEMED US from the curse of the law, BEING MADE A CURSE FOR US*; that he SUFFERED FOR SINS, THE JUST FOR THE UNJUST: that he DIED FOR THE UNGODLY: that he GAVE HIMSELF FOR US: that he DIED FOR OUR SINS; and was DELIVERED FOR OUR OFFENCES: that he GAVE HIMSELF FOR US AN OFFERING AND A SACRIFICE TO GOD: that we are RECONCILED TO GOD BY THE DEATH OF HIS SON: that HIS BLOOD WAS SHED FOR MANY FOR THE REMISSION OF SINS*. These and many others directly refer us to the prophet: and seem but partial reflections of what he had before, so fully set forth." Vol. II. p. 70.

The import of these citations is in our view so conclusive, that we are astonished at the perversity of construction, by which their obvious meaning is explained away. The idea of proper, vicarious substitution, is so inseparably blended, with the entire system of Christian doctrine, that the New Testament appears a mass of unintelligible and contradictory assertions, if this fact be either questioned or obscured. On no other supposition than that of its truth, can we account for the sentiments and feelings of the sacred writers. When the character and mediation of the Saviour are the topics of apostolic dissertation, they seem to exult in their subject. Language is inadequate to the complete

* Matt. xx. 28. 1 Tim. ii. 6. Heb. ix. 28. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. iii. 18. Rom. v. 6. Titus iii. 14. 1 Cor. xv. 3 Rom. iv. 25. Eph. v. 2. Rom. v. 10. Mat. xxvi. 28.

enunciation of their ideas. The gift of Christ is the "unspeakable gift;" the joy flowing from the possession of it, is "unspeakable and glorifying joy"; the testimony which reveals it, is "the glorious gospel"—"worthy of all acceptance;" the medium of their redemption, is "precious blood;" and the faith by which they become interested in its blessings, dignified by this sublime association, is called "precious faith." The more minutely we investigate the New Testament records, especially the epistles, and attend to the scope of the arguments, and the methods of proof and elucidation which the writers adopt, the more shall we be convinced of their ardent attachment to "their LORD;" and of their unvarying aim, to excite the same attachment in the minds of others. This intense feeling, often rising to the sublimest height of devotion, is displayed, not so much in the conduct of their reasonings, as in their frequent digressions from the direct subject before them. We may easily perceive what were the prevailing associations of their minds; what were those prominent ideas, under which all the subordinate trains of thought disposed themselves, by which every duty was enforced, and which determined, by their proximity or remoteness, the comparative importance of every other sentiment. However logical their arguments, and eloquent the language in which they state them, they are evidently too much impressed with their subject to attend to the rules of artificial arrangement. It is the order of feeling which they adopt, and their eloquence is the eloquence of the heart. Deprive the Christian scriptures of that great doctrine which inspired all these lofty emotions, and they not only become inexplicable but pernicious. The enthusiasm of their writers is idolatry, and their elevation fanaticism. Instead of deriving from their character a confirmation of their cause, we behold in their transports, passion without reason, "zeal without knowledge." They were literally what their enemies represented them to be, "beside themselves"; and "certain philosophers of the Stoics and Epicureans," when they called Paul, "a babbler," spoke but the truth. There was no meaning in the argument by which this "chief of the apostles" justified the ardour of his feelings. When he asserted, or rather *judged* that "if one died for all," then he should not "live to himself, but to him that died for him and rose again," he "reasoned inconclusively;" his premises were contrary to fact, and his inference was unsupported.

The enemies of atonement lay much stress on the different manner in which the evangelists speak of the fact, compared with the language of the epistles. This difference however

is assumed rather than proved, to meet the necessities of an hypothesis which would exalt the character and authority of the former at the expense of the latter. If the testimonies respecting the atonement are not so numerous in the gospels, as in the epistles, they are equally clear and explicit; and admitting the difference, as to frequency of reference, were greater than it is, it may be easily accounted for. The evangelists were witnesses, and therefore contented themselves with a simple relation of facts; the apostles were advocates, and explained the import and design of those facts, deducing from them, and illustrating by them, the great principles of truth and of duty. Our Lord told his disciples, not long before his crucifixion, that "he had many things to say to them but they were not then able to bear them;" he also promised to send the "Comforter who should teach them all things." Now these subsequent instructions were necessary to the fuller development of the Christian system, or they were not. If they were not necessary, why were they so distinctly promised? if they were, where can we find them, but in the apostolic epistles? It is sometimes asked, 'why did not our Lord unfold to his hearers, in all its extent,' the doctrine of atonement? To this we reply, in the words of Dr. Magee,

"Why did he not at his first coming, openly declare that he was the Messiah? Why did he not also fully unfold that other great doctrine, which it was a principal (or as Dr. Priestley will have it, the sole) "object of his mission to ascertain and exemplify, namely "that of a resurrection and a future state?" The ignorance of the Jews, and even of the apostles themselves, on this head is notorious, and well enlarged upon by Mr. Veysie (Bampt. Lect. p. 188-198.) There seems then at least as much reason for our Lord's rectifying their errors, and supplying them with specific instructions on this head, as there could be on the subject of atonement. But besides, there appears a satisfactory reason, why the doctrine of atonement is not so fully explained, and so frequently insisted on, in the discourses of our Lord, as in the epistles to the early converts. Until it was clearly established that Jesus was the Messiah; and until by his resurrection, crowning all his miraculous acts, it was made manifest that he who had been crucified by the Jews was he who was to save them and all mankind from their sins, it must have been premature, and useless to explain, how this was to be effected." Vol. II. No. xliii. pp. 79, 80.

But admitting that sacrificial terms are certainly employed by the New Testament writers, their natural meaning is often perverted and destroyed by calling them *figurative allusions*. This is a kind of *dernier resort*, when all other attempts to invalidate the doctrine by scripture testimony,

are defeated. Of late indeed, a new method of confutation has been adopted. If a passage be cited, the import of which is clear and decisive, and figurative allusion will not neutralize its pungency, recourse must be had to interpolation; and when interpolation cannot be proved, the inspiration of the writer must be denied—and the troublesome controversy is settled at once. On the pretence of *figurative* applications, Dr. Magee quotes an excellent passage from Mr. Veysie's Bampton's lectures, and judiciously distinguishes between figurative and analogical language. He remarks, very acutely, that to infer from the comparison of Christ's death to the *different* kinds of sacrifices under the law, that it was not of the nature of *any*, is extremely illogical; since it might be concluded more justly, that it was of the nature of *all*, and was the substantial truth of the whole system of typical sacrifices. He also introduces a striking instance of the versatile reasoning of Dr Priestley, which well illustrates the principles on which he constructed his interpretations.

'Christ being frequently said in scripture to have died *for us*, he (Dr. P.) tells us that this is to be interpreted, *dying on our account, or for our benefit*. Or, if, he adds, when rigorously interpreted, it should be found that if Christ had not died, *we* must have died, it is still, however, only *consequently* so, and by no means *properly and directly* so, as a *substitute* for us: for if in consequence of Christ's not having been sent to instruct and reform the world, mankind had continued unreformed; and the necessary consequence of Christ's coming was his death, by whatever means, and in whatever manner it was brought about; it is plain, that there was in fact no other alternative, but his death or ours: how natural then was it to say—that he died *IN OUR STEAD*, without meaning it in a strict and proper sense?" Here then, observes Dr. Magee, we see that had the sacred writers every where represented Christ, as dying *in our stead*, yet it would have amounted to no more than dying *on our account* or *for our benefit*, just as under the present form of expression. And thus Dr. P. has proved to us, that *no* form of expression whatever, would be proof against the species of criticism, which he has thought proper to employ: for it must be remembered that the *want* of this very phrase, *dying in our stead*, has been urged as a main argument against the notion of a strict propitiatory sacrifice in the death of Christ. To attempt to prove then, that when Christ is said to have died *for us*, it is meant that he died *instead* of us, must be—a waste of time.' Vol. I. pp. 225—7.

We have of often thought that a "way-faring man," who knew, and "knew no more—his bible true," would be filled with amazement, if he were to exchange his happy ignorance for the knowledge of polemic sophistry. He would find the plain passages on which his faith and hope had heretofore rested, put to the torture on the rack of

criticism, or; with Procrustean ingenuity, extended or contracted at pleasure. He would see the gold "cast into the fire," and "come out—a calf!" Many strange processes, and still stranger results would excite his astonishment, and lead him to regret the information he had gained, at the expense of his former peaceful and undisputed convictions. But some *must* attain this information, that they may trace the windings of error, detect its latent insinuations, expose its fallacious conclusions, and "contend earnestly for the truth." Dr. Magee is such an antagonist. Whatever head the hydra of heresy may erect, his work of decapitation goes on; and he destroys one system of false interpretation after another, with equal and invariable success. Every opinion respecting the origin and design of sacrifices which injuriously affects, whether directly or remotely, the scriptural doctrine of atonement, he examines with patient and profound attention, and satisfactorily confutes. Classical erudition, antiquarian research, philosophical accuracy, and scriptural knowledge, are happily combined in all his inquiries, and by their united lustre guide his progress in the way of truth. We should rejoice to follow him, even in his digressive excursions; but little more remains for us, unless we assign ourselves an interminable task, than to specify the topics of the principal dissertations, both on the subject of atonement, and on incidental subjects, and then conclude our remarks.

To enumerate the topics of every dissertation, indeed, in these volumes, would require an excessive minuteness of detail, and accomplish no valuable purpose. But there are a few which demand a particular notice, on account of their greater importance and the ability with which they are discussed. The first we shall mention out of the *seventy-six* inquiries contained in the notes, is also the first in the series itself, on the Pre-existence of Christ. Here the learned author successfully refutes every hypothesis, which Socinian ingenuity has formed, for the purpose of invalidating the testimonies of scripture. Those testimonies are so numerous and explicit, that no explanations, we are persuaded, consistent with the acknowledged honesty of the sacred writers, can divest them of their obvious meaning. With the doctrine of the Pre-existence, is intimately connected that of the proper Deity of Christ. On this latter fact, one argument has frequently impressed our minds with peculiar force. If Jesus Christ were only a creature, however exalted his dignity, it might be justly expected that the uniform language of a revelation particularly designed, in the earlier period of its communication, to oppose the progress of idolatry, would be *incapable* of

supporting any construction in favour of his divinity. Could it for a moment be imagined, that those scriptures which invariably condemn every approach to idolatrous principles, would attribute the incommunicable names and attributes of the deity to a creature? Such a supposition for ever destroys the harmony and consistency of revelation, the idolatrous tendency of which it tacitly asserts; since the generality of Christians in all ages, misled by its language, "have considered Christ as God, and have honoured him accordingly."*

We have already adduced some of Dr. Magee's forcible reasonings on Repentance. That mankind in all ages have been aware of its natural inefficacy, he proves from the history of human sacrifices. This forms the subject of the fifth dissertation, in which he completely overturns the bold and unsupported assertions of Dr. Priestley. No. xvi. is on Dr. John Taylor's scheme of atonement. The sophistry of this subtle and refined theologian, is admirably unravelled, and the fallacy of his reasonings exposed with great acuteness and energy. Few authors have given more assistance to the various tribes of antiscritptural divines than Dr. Taylor. He possessed no small share of ingenuity, combined with ardour and perseverance. Apparently sincere in his inquiries after truth, and professedly aiming to explore and unfold its hidden treasures, he *gradually* developes his system; and his efforts to explain away what he knew to have been deemed valuable and important, are not at first detected. His method of investigation is analytical—and yet he generalizes till every sentiment becomes so attenuated, as to be scarcely apprehensible. His explanations of scripture phrases and terms, reduce their meaning to a very scanty residuum of evangelical sentiment; and succeeding writers of the same school, have very naturally contrived to carry on the process of neutralising and refining a little further. Dr. Magee has rendered essential service to the cause of truth, by his remarks on Dr. Taylor's view of the atonement; and we should be happy to insert some extracts on the subject, were we not persuaded that the argument would materially suffer by any attempt at abridgement.

We shall merely specify the topics of the remaining notes, which appeared to us particularly valuable: No. xxxiii, on the sense entertained generally by all, and more especially amongst the Jews, of the necessity of Propitiatory Expiation: No. xxxviii. on the vicarious import of the Mosaic sacrifices: No. xliii. on the death of Christ, as a true propitiatory

* Dr. Macknight's Harmony.

sacrifice; and No. lxxi. on the correspondence between the sacrificial language of the Old Testament, and that employed in the New, to describe redemption by the death of Christ.

Several dissertations on incidental subjects are inserted in both the volumes before us. The first of these collateral inquiries is No. xli. on the Corruption of man's natural state. The subject, as announced by its title, seems intimately connected with the main object of the work; but on a nearer inspection, it turns out to be a severe and illiberal attack on a body of professing Christians, whose sentiments, on every other point, exactly coincide with those of their learned accuser. The party alluded to, are "the followers of John Wesley." Dr. Magee quotes, with high approbation, passages on the depravity of human nature, from the Practical View of Wilberforce, and the Strictures of Mrs. Hannah More; and then remarks, that not only the followers of Socinus, but of *Wesley*, deny the inference with which the latter quotation concludes. This he attempts to substantiate, by adverting to the Arminian doctrine of *perfection*, which he considers as incompatible with the admission of the total and universal depravity of mankind; unmindful that the perfection supposed to be attainable (whether justly or not is another question) in the present state, is expressly ascribed, by this class of religionists, to the diligent use of those aids and influences, which they think were secured to the faithful, by the atonement of Christ. The importance attached to the doctrine of regeneration by the party alluded to, is itself a contradiction of the charge. Methodism, however, is a subject which seems to turn some churchmen frantic. It perfectly astonished us to find, that even Dr. Magee could not make one mistake about the Methodists, without multiplying his errors by a reiteration of the common-places of clamour and calumny. It is the less necessary for us, however, to attempt their defence, as they have already exonerated themselves in their "Magazine," from the Doctor's imputations; though with no small portion of the severity which they condemn. "*Aliquando bonus dormitat*," may often be applied to each of the contending parties; for the intemperate declamations of controversy, resemble much more the incoherencies of a dream, than the sober exercises of wakeful thought.

The next inquiry of the collateral order, is contained in No. xli. on the Antiquity of Job; and, along with No. lxi. on the History and Book of Job, will be perused, and we may add *studied*, by every biblical scholar, with the highest interest. The argument which the book of Job supplies

for the early prevalence and remote antiquity of sacrifices, naturally leads to an examination of all those conjectures which, by affecting the antiquity of the book, proportionably diminish the force of the argument; and in refuting the various and contradictory theories which have been started on the subject, D. M. establishes, on the most satisfactory induction of proofs, the ancient date of the book itself, and the antiquity of the venerable patriarch, whose character it has recorded. The remaining dissertations of the class we have mentioned, are No. liii. on the date of the permission of animal food to man; and No. liv. on the divine origin of language. In this latter number, Dr. Magee opposes, with his usual success, the absurd notions of Kames, Monboddo and others, on the primitive condition of man; and illustrates on this, as well as on other topics, the accordancy of revelation and its leading principles, with the purest dictates of reason and philosophy.

The Appendix contains an account of the Socinian scheme as described by Mr. Belsham, in his review of Mr. Wilberforce's treatise. A more complete exposure of the radical deficiencies, and injurious tendencies of that scheme, has seldom been presented to the world.

The reader will be at no loss to ascertain the estimate we have formed of the volumes now under our notice, distinguished as they are by comprehensive intelligence, acute disquisition, matured reasoning, and forcible eloquence. The impress of a superior mind is every where visible; a mind enlarged by science, strengthened by discipline, and embellished by literature. *Our* faith it is true, rests not in the wisdom of men: but when intellectual opulence devotes her choicest stores to the service of the sanctuary, we cannot but congratulate the Christian cause on the accession of influence and talents, which its most formidable adversaries would be proud to possess. The powers of this writer are not employed on an indifferent theme, on a point of momentary interest, or of mere sectarian importance. He contends for that immensely important truth, from which all our consolations are drawn in the prospect of an eternal world; that truth which has given to martyrs triumphant confidence, which has sustained the patience of the sufferer, stimulated the activity of the benevolent, and supported the hopes of the dying, in every age. Deprived of this characteristic sentiment, the grand magnificence of the Christian system is ruined, its glory departed. While prophets directed to this sublime truth their loftiest strains, and apostles gloried in the cross of Christ, shall we forget its pre-eminent value, or behold with indifference the seductive

and imposing arts by which deceivers attempt to mislead the unwary, and reduce to unmeaning nothingness the solemn declarations of scripture? God forbid! We rejoice that so able an advocate is raised up for the defence and confirmation of the gospel; and shall be happy if our feeble efforts have in any measure promoted the interests of that cause, which demands and rewards the consecration of every talent employed in its service.

Art. VI. *The Life of William Waynflete*, Bishop of Winchester, Lord High Chancellor of England in the Reign of Henry VI., and Founder of Magdalen College. Oxford: collected from Records, Registers, Manuscripts, and other authentic Evidences. By Richard Chandler, D.D. formerly Fellow of that College. Royal 8vo. pp. 440. Price 18s. White and Cochrane. 1811.

THIS posthumous work has been lying in manuscript twenty years; and its appearance would have been an object of some impatience, perhaps, to a considerable number of inquisitive persons of antiquarian taste, if they could have seen in what manner Dr. Horne, the late Bishop of Norwich, had expressed himself concerning it, in a letter to the author, dated Feb. 1791. "Dear Sir, I perused at Bath your valuable M.S. My friend Jones accompanied me in the perusal, and was inexpressibly delighted with being carried, in a style so perspicuous and elegant, through scenes so very curious and interesting." The cause of its not having been published soon after that time, has baffled, it seems, all inquiry and conjecture, and there is now too much reason to fear it ever will. It must have been, or at least ought to have been, grave and compulsory; since it was a 'lamented defect' that was designed to be remedied, as we are informed in an unfinished preface by the author. The time was at last to come for converting the lamentation into gladness; and the public will acknowledge a benefactor in the editor, who signs Charles Lambert, of the Inner Temple.

The life of a prelate of the fifteenth century, who was not a leading agent in its events, nor an innovator on its superstitions, and that life to be collected, in great part, from 'records and registers,' did not appear to us a particularly hopeful concern: but yet, recollecting that the author was a man of some literary note, and finding that other noted literary men had read his work with 'inexpressible delight,' we did promise ourselves we should find some striking pictures of the manners, or stories of the transactions, of a turbulent and barbarous age, the period of the wars between the houses of York and Lancaster. It was obvious from the multitude of

references, perceived at the first glance, that great research had been made among antique repositories; and it might be presumed that some few at least of the documents which recorded the acts of the Bishop's life, would also relate various circumstances tending, if we may so express it, to give such a breadth to his history as to include some of the strongest illustrations of the contemporary state of society. We were not, therefore, prepared to expect, in this elegant and costly volume, one of the very driest, dullest performances on which antiquarian industry was ever wasted. To a few of the inhabitants of the city which contains the Bishop's monument, to the very few individuals in England who are intent on general ecclesiastical topography, and to as many persons as may feel an interest, on any account, in the history of Magdalen College, Oxford, the book may recommend itself by such minute local and chronicled facts as they alone will know how to appreciate; and it is the most reasonable to suppose it was intended for them exclusively, since it could hardly be possible for even the author to fancy such a detail of local popish cares and institutions, as a great part of the work consists of, could have the smallest interest for general readers.

It begins with the utmost gravity of antiquarian labour concerning the name and the rank in life of the Bishop's father,—the great and controverted question of which of the colleges of Oxford he went to,—and the period of his changing his name from Patten, or Barbour, to Waynflete, the name of his native town in Lincolnshire. This town itself is brought in afterwards for its proper quantum of description; and the stone figures on the tomb there of Richard Patten, the Bishop's father, are minutely investigated, exhibited in an engraving, and subjected to a disquisition relative to the indications afforded, in the dress of the principal figure, of the quality of the said Richard Patten. Was he a merchant or a gentleman? He is adjudged to have been the latter. 'The rings, the girdle, purse, and knife, bespeak not a vulgar person.' And here a rather curious case of legislative interference is mentioned; and in the tone of censure, perhaps from forgetting that law-makers must naturally estimate the 'utility' of their office by the fulness of the statute-book.

'It had been usual for shoes or boots to end in pikes, designed to be tied at the knee with laces of silk, or with chains of silver sometimes gilded: which foppery lasted in England from 1382 to the third of Edward the Fourth, when it was ordained by statute that no person under a lord should have them exceeding two inches in length. It seems that Richard Patten survived this reform; his shoes witnessing in their pikes a restriction, which, as productive of no public utility, has been pronounced oppressive, and an infringement on personal liberty.' p. 247.

Having made laudable attainments in 'polite literature, philosophy and divinity,' such as they were, (for, as Dr. Chandler justly asks, 'what were these before the Reformation?') the young scholar entered into the holy orders of the Romish church; and the biographer has traced him, in the 'episcopal register of Lincoln,' from the year 1420 to 1426, in the progress of acolyte, sub-deacon, and presbyter.

The first considerable step in the ascent towards the high station he ultimately attained, was his appointment as Master of Winchester school, which had been founded by Bishop Wykeham. This office, which combined great labour, dignity, and responsibility, had an assigned rate of emolument, which gives a curious view of the learned founder's speculations on the future *maximum* price of corn, (for such, according to modern notions, it would have been, even if the value of money had *not* fallen,)—of his intentions as to the philosophic moderation of the successive occupants of the office,—and of that grave petty regulation of trifling circumstantialia, which is so characteristic of superstitious nations and ages.

'He' (Wykeham) 'has allowed the master weekly commons, the same as the fellows and chaplains; to wit, twelve pence in plentiful years; an increase to thirteen, fourteen, and sixteen pence, when wheat shall happen to be at the high price of two shillings a bushel, and no further: also, every Christmas, eight yards of cloth, about one shilling and nine pence the yard, the price limited for the warden, fellows, and chaplains; the colour not to be white or black, russet or green; and this he is to have made into a decent robe, reaching to his heels, with a hood, the robe to be trimmed with fur, for which he is allotted three shillings and four pence. They are all inhibited from selling, pawning, or giving away their livery within five years from the time of their receiving it. The stipend for teaching is ten pounds.' p. 14.

His worthy and efficient conduct for eleven years, in this situation, was made known to King Henry VI., who was projecting a seminary of learning at Eton, and determined to give the chief direction of it to Waynflete, who, after a few years, was promoted from the capacity of master to that of provost, with a stipend of thirty pounds per annum. The account of the ceremonies attending this promotion is followed by a most learned controversial history of the additions then made by him, and afterwards religiously retained, in his armorial bearing. There is something so venerable and imposing in the very diction of this subject, that we are rather reluctant to profane it by quoting even so much as the first sentence of the important statement,—as follows:

'The arms of the family of Patten, *alias* Barbour, were a *field fusily ermine and sable*; Waynflete, as provost, inserted *on a chief of the second*, three lilies slipped argent; being the arms of the college.'

From his first entering on the brighter stage of his fortunes, he had never ceased to be the object of the royal attention; and if such a thing could at that time be secured by learning, integrity, and exemplary wisdom and industry in discharging the duties of an important office, there appears no ground for suspecting that 'Master William,' as royal familiarity, it is reported, would sometimes call him, made *primary* use of any other means. The consequence, however, was such, as it would, in modern estimation, be worth while to employ all conducive means to obtain; for he was appointed, with an eager haste in the process, on the king's part, though with due reluctance on his own, to the see of Winchester, left vacant by the famous Cardinal Beaufort, who died miserably in his palace in that city, the 11th of April, 1447, 'at a great age, and immensely rich.' Waynflete's unanimous election by the ecclesiastics of Winchester was speedily announced to him by two of them, deputed to wait on him at Eton; and they must have been exceedingly affected and instructed by the manner in which he received the news.

—'He protested often, and with tears, and could not be prevailed on to undertake the important office to which he was called, until they found him, about sun-set, in the church of St. Mary; when he consented, saying, he would no longer resist the divine will.'

We think that on the strength of this account, taken from an old record of unquestionable authority, Dr. Chandler should have boldly contradicted Dr. Budden, a laudatory and declamatory biographer of Waynflete at the beginning of the seventeenth century, who allows, it seems, with respect to this preferment, that Waynflete 'did not perhaps entirely abstain from availing himself of the power of illustrious persons;'—whereas it is most evident from the testimony here quoted, that, so far from doing this, he would have 'protested' at the slightest reference to any such subject.

Winchester was retained by him throughout the remainder of his long life; and it is justly noticed as a very remarkable fact, 'that three prelates in succession held the same bishopric a hundred and nineteen years, the time between the consecration of Wykeham and the death of Waynflete. The last had it thirty-eight years and twelve days, one year less than Wykeham, and three than Beaufort.' It was a station of quite sufficient dignity to support a man's pretensions at court, and to give full scope for the effect of his talents. He obtained, however, the still prouder situation of High-chancellor in 1456, but resigned it in 1460, in order to be less dangerously involved in the dreadful contest that was then rising to its utmost fury. The duration of his episcopal life comprehended nearly the whole of

the most barbarous and calamitous period that England has known since the Conquest, a period in which the people, with persevering and inexhaustible rage, tore one another to pieces, like rabid hounds or wolves, for a disagreement on the question— which it was of two families, of their own equal and wicked fellow-mortals, that they all belonged to. That Waynflete must have conducted himself, throughout this most disastrous period, with consummate prudence, in the better sense of that word, we think is evident from his experiencing not only impunity, but even respect and favour, from both the parties, and in all the vicissitudes, in that rancorous and destructive contest. Whatever proportion there might be of the policy of self-interest in his moderation, (a policy which, assuredly, no man was bound to abandon for the sake of the difference between a white and a red rose,—a difference about as important, perhaps, as any between the claims of the two parties,) there must have been in the minds of both of them a firm conviction of his integrity. No hypocritical time-serving would have deluded the discernment, or commanded the respect, of either of the parties in their season of success. Least of all would it have beguiled the vindictive keenness of such a man as Richard, who did, however, treat the Bishop with respect, and even kindness, notwithstanding his unequivocal partiality to the Lancastrian interest.

The Bishop was a very faithful member of the Romish church, and behaved himself with a dutiful consistency when appointed, with several other high ecclesiastics, on a commission to sit in judgement on the writings of Reginald Pecock, Bishop of Chichester, who had received holy orders at the same time, and from the same Bishop, as Waynflete; but had at length adopted the tenets of Wickliff, and preached zealously against the corruption of the higher clergy. The sentence had, however, rather less of vengeance in it than might have been expected from the spirit of the church, the ferocity of the times, the formidable tendency of the offensive novelties, and the rank and character of the class of persons most directly aggrieved. Those persons were such as, happily, we shall never see again.

‘The spiritual lords were then served on the knee, and had pompous retinues; some, it is related, appearing abroad with as many as fourscore attendants, their horses all bedecked with silver trappings. So splendid was the mitre when conferred on Waynflete: whose approved moderation, with the worthy uses to which he destined his revenue, was well adapted to conciliate the temper of his adversaries. He persevered in his wonted and unaffected humility.’ p. 43.

When a man dared to attack a most firmly compacted and

a powerfully armed body of men like these; and to 'render by his eloquence, the grandeur annexed to episcopacy a subject of public clamour and indignation,' we think he really should have been too much prepared for consequences to 'die of chagrin' when 'he was sentenced to sit in his pontifical as Bishop of Chichester, at the feet of the archbishop, and see his books delivered to the flames, in St. Paul's churchyard; besides undergoing other disgrace, and retiring to an abbey on a pension.'

But Waynflete is represented as having done perhaps a much mischief to the popish cause by his zeal in the promotion of learning, as all his other labours did it good; and the society of the college, (Magdalen) founded and endowed by him at Oxford, was conspicuous for producing zealous abettors of the Reformation. This college was sincerely intended as a service to learning, perhaps nearly as much as to popery. If there was an additional object, the perpetuating of the fame of the founder, that was, of course, according to the principles of human nature, a motive of far inferior force. This institution was the grand and favourite work of his life, and will be the main preserver (second, perhaps we ought to say to this immortal volume) of whatever reputation has become connected with his name. A large portion of the book is occupied with the plan, the progress, the numerous regulations of the distinguished officers, and the prosperous fortunes, of the institution which was cherished, watched over, and provided for, with the most affectionate solicitude to almost the last day of the founder's life, which was the 11th of August, 1486. His will 'bequeaths his soul to Almighty God, the Virgin Mary Magdalene, and the patron-saints of his cathedral,' and among sundry other arrangements, enjoins on 'his executors to cause five thousand masses, in honour of the five wounds of Christ, and the five joys of the Virgin Mary, to be celebrated on the day of his burial, the trental of his obit, and other days, as soon as possible, for his soul, and the souls of his parents and friends.' A magnificent chapel, for his tomb had been prepared in Winchester cathedral during his lifetime, with a waste of expence very strongly illustrating the prevalence of superstition, or vanity, or both, in the mind of a man so really desirous of promoting more public and liberal objects.

Our quota of dues to his character will have been fully paid when we have added Dr. Chandler's finishing eulogium.

'I have met with no accusation of, or reflections on, Waynflete, which have not produced into open view. Humane and benevolent in an uncommon degree, he appears to have had no enemies but from party, and to have been disarmed even these of their malice. His devotion was fervent with

hypocrisy; his bounty unlimited except by his income. As a bishop, he was a kind father revered by his children; as a founder he was magnificent and munificent. He was ever intent on alleviating distress and misery. He dispensed largely by his almoner to the poor. He enfranchised several of his vassals from the legal bondage to which they were consigned by the feudal system. He abounded in works of charity and mercy. Amiable and affable in his whole deportment, he was as generally beloved as respected. The prudence, fidelity, and innocence, which preserved him when tossed about on the variable waves of inconstant fortune, during the long and mighty tempest of the civil war, was justly a subject of wonder to his biographer, Dr. Budden. He conciliated the favour of successive sovereigns of opposite principles and characters; and as this author tells us, the kings his benefactors were, by his address in conferring obligations on them in his turn, converted from being his creditors into his debtors.

There are five or six engravings, several of which are of very fine execution, especially the portrait of Waynflete, and the view of his sepulchral chapel.

Art. VII. *Sketches of the Internal State of France*. By M. Faber, translated from the French. 8vo. pp. 300. price 7s. 6d. Murray. 1811.

THIS book appears to be the composition of a man well acquainted with the characters and circumstances he undertakes to describe; and if all his details are not to be received with implicit credit, the greater part of them are probably intitled to as much deference as statements of matters so recent, and which may admit of such great variety of representation, can fairly claim. We know nothing more of M. Faber than we learn from the preface, which informs us that he is

‘a German by birth, a person of liberal education,’ who ‘repaired to Paris, in order, as he supposed, to promote the happiness of mankind, by enlisting himself in the service of the new Republic. He was received with distinction, and succeeded in obtaining several important posts in the civil administration, which he continued to fill until the year 1807. The feelings of remorse which he experienced, from the consciousness of being, after the accession of Buonaparte to the supreme power, in all instances a mere passive organ of imposture,—uniformly an instrument of oppression, and never of benevolence—determined him, at length, to reject the offers of advancement made to him, and to abandon his adopted country. He took refuge in St. Petersburg, where he wrote, and attempted to publish, a work which he considered as due to the world, and which he has entitled, “*Sketches of the Internal State of France*.” It consisted of two volumes, one of which alone was committed to the press, when the influence of Buonaparte was successfully exerted to procure an order from Alexander for the suppression of the second. The circulation of the first—that which we have now before us—was immediately and entirely arrested on the continent of Europe. A copy, however, was conveyed to England.’

This extract is written by Mr. Walsh of America, and somewhat unaccountably omits to give the history of this dexterous copy. Did it travel from England to America, and from America back to England? Or were there more copies subsequently rescued from the agents of Napoleon? This is not said, and we are obliged to admit the authenticity of the work, and the respectability of its author, upon the evidence—certainly intitled to deference—of Mr. Walsh.

The volume contains ten chapters under the following titles: the French: administration: public opinion: the throne and the altar: old times and new times: public instruction: justice: Bonaparte on his travels: the conscription: the national guard. Without pledging ourselves to a strict analysis of the whole, we shall refer to each of these chapters in succession.

In the first section M. Faber discusses the question, whether the French nation is to be held responsible for the various events and excesses which have attended the Revolution. Considering the nation as properly consisting of the middle class, 'who by their moral and intellectual qualities, and active pursuits, form as it were the kernel of the population,' he answers this question in the negative. He ascribes all the revolutionary crimes to the ruling factions and their instruments. 'At the period of terror,' he asserts, 'this instrument was the populace.' If by the populace, M. Faber means that class, that section of the lower orders, which is at all times ready to 'do any thing, or be any thing you please, sheep or tigers,' we perfectly agree with him; but if he intend to say that the whole of the lower classes were concerned in these atrocities, we distinctly deny the justice of the accusation. The horrors of the Revolution were in but comparatively few instances the effects of 'popular effervescence.' They were, in all their circumstances, calculated and organized. Emissaries were employed, in every quarter, to agitate and inflame the public mind; and where, as was frequently the case, their efforts were unsuccessful, the moveable columns of the armies of assassination visited the spot, and purged it either by one tremendous scene of fire and slaughter, or by the permanent establishment of their tribunals of blood. These bands were as completely disciplined, as extensively and actively employed, as the *Santa Hermandad* of the Spanish Inquisition. On the subject of the instrument employed by the directory and by Napoleon, there can be no difference of opinion. It was and is, a standing army; a machine of terrible energy, which has at all times been fatal to liberty, but has not unfrequently proved, by its fearful reaction, an unsafe weapon to the hand that wielded it.

The details of the administration are too long and too complicated to admit of satisfactory abstract. It appears to be the

remarkable characteristic of the whole administrative system of France, that it is, in fact, no system at all. Every thing originates with Napoleon, and to him every thing reverts. He gives his orders to the minister, who addresses, in consequence, an official circular to the prefects of the departments: the prefects transfer it to their sub-prefects, and these gentry hand it to the mayors, whose agents carry the decree into execution. Thus these officers, who, under every other government, have distinct and independent duties to perform, become the mere organs of the supreme will. When one order has been received and transmitted, or executed, they sit with their hands folded, gaping for another. They live *au jour la journée*; and when their day's task is done, may amuse themselves with wondering what will be the mandate of to-morrow. The remainder of the chapter is filled with statements of official falsehoods and national privations.

M. Faber's speculations on Public Opinion we cannot think altogether just. That it is repressed by Napoleon and his agents is, no doubt, true; but that he holds it in systematic contempt is clearly an error. Perhaps no man has paid more devoted attention to it; and if he has ever appeared to despise it, it has only been refined policy, that he might in reality defer to it more effectually. Of this anxiety to consult and control the public mind, the two succeeding chapters are forcible illustrations. The restoration of the Romish faith with all its mummary, and the recurrence to the state pomp and pageantry of the old *regime*, are described in the following extracts.

'The *Moniteur* is crowded with pastoral letters and charges; the crucifixes are again erected by the sides of the high roads, and the statues and images of saints on the walls of every town; the age of processions, of miracles, of relics, is restored. The sacred crown of thorns was, on the 6th of August, 1806, brought to Paris with great pomp for the veneration of the faithful, and an "Historical account" was printed, to hand down the event to posterity. Some time before this, Aix la Chapelle had recovered the swaddling clothes of the infant Jesus, the real cross, and the Virgin Mary's smock; the bodies of the three eastern kings had been brought back to Cologne; and at Brussels, a famous procession, instituted in expiation of certain indignities offered by a heretic to the host, at the time of the revolution of the Netherlands, was revived.'—'Paris beholds its Calvary restored with all its stations.'

'The army must likewise assume the ancient forms and colours, to exhibit the appearance of ancient times. Swiss regiments, with their scarlet uniform, are again taken into pay. Regiments are raised under the command of foreign princes; and the Prince of Ysemburg' (query Aremberg?) 'has led the way. Cravats are presented to the colours of corps by the wife of Bonaparte, as they formerly were by the queen. The demi-brigades are changed into regiments; the rank of major is restored;

and the infantry are to relinquish their blue uniform, and resume the white one, worn under the kings.'

Public Instruction is described as in a wretched state. The Lyceums, which are in fact a military institution, are alone effectually patronized by government. 'The College of France,' observes M. Faber, 'and the Museum of Natural History in the Botanical Garden at Paris, have both maintained their character, and the glory of the sciences; both have survived the Revolution: the former remained untouched, the latter has received improvements and accessions.'

Justice is stated to be sufficiently pure in its administration, but intolerably minute and expensive in its details. A technical phrase improperly arranged, a proper name misspelt, 'a number expressed in cyphers instead of being written at length in words, leads to a nonsuit in any stage of a cause.' The judges are described as the most respectable of the functionaries of France; and it is to their virtuous firmness that the safety of Moreau is unequivocally attributed. Their hands are clean; and Bonaparte is under the necessity of consigning his "dirty work" to special tribunals.

The next chapter is intitled Bonaparte on his Travels, and describes the rapidity of his motions, as well as the forms of his reception at the different towns and cities which he may visit in his tour. The artifices which are used, not to conceal, for he knows it too well, but to cover for the moment, the poverty and privations of the departments—the painted arches, the white-washed walls, and the organized huzzas—are perhaps somewhat exaggerated; but of their general accuracy we apprehend there can be little doubt.

'In these journies, indeed, he displays an activity which astonishes the spectator. No sooner does he alight from his carriage than he receives the authorities. When the audience is over, he mounts his horse, and rides round the town to reconnoitre its situation and its environs. If it happens to be late when he arrives, this *reconnaissance* is deferred till day-break the next morning, at six, five, or perhaps at four o'clock. Before the inhabitants are out of bed, Bonaparte has often returned to his lodgings. I have known him, immediately on alighting, propose a hunting party, which has lasted several hours. All his surveys are taken with extreme rapidity. Bonaparte, mounted on his Arabian horse, generally leaves those who accompany him far behind; while waiting for them to rejoin him he gains time to make his observations. With the exception, perhaps, of some general, extraordinarily well mounted, scarcely any one of his suite can keep pace with him; his favourite Mameluke, Roustan, who attends with the led horses, often cannot. The citizen commanding the guard of honour, who has obtained permission to follow him, is generally the first obliged to give in.

* Bonaparte has sometimes fatigued two horses in riding round a town of

a moderate size. Falls from their horses are not at all uncommon to his suite; I myself saw this happen once to Roustan. Bonaparte always seeks the shortest roads; he never follows the windings, and obstacles do not stop him: he leaps over walls, hedges, and ditches, leaving those who follow him to go round. He scales, on horseback, mountains almost inaccessible to the pedestrian, and descends them in the same manner; he has been seen mounting in this way an ascent almost perpendicular, situated near Aix la Chapelle, and descending from it. He often makes with his Arabians most dangerous leaps: his friends have remarked to him the risks to which he exposes himself; to which he one day answered, "Do you not know that I am the first horseman in the world?" Bonaparte is certainly a good horseman, without grace or dignity, it is true, but with a firmness, and a rare sang-froid, he shews himself every where absolute master of his seat. Wherever he passes he leaves behind him the remembrance of the rapidity of his course, of the boldness of his leaps, and of an activity unparalleled.

However, he always leaves also on the minds of those who reflect, the impression of an activity very different from that of an administrator, it is that of a soldier hardened to fatigue. His circuits round towns are made with the circumspection of a general; he always appears in the act of reconnoitring spots of ground fit for the positions of armies, for forts or redoubts. One would say, to see his active haste, that he was preparing to give battle the following day. Round a manufacturing, a commercial, or an agricultural town, Bonaparte's circuits always bear the same character; he carries the same coup d'œil every where. It is true this coup d'œil is just; it is always that of an experienced engineer, and one that may become very useful when it is necessary. At first sight Bonaparte will point out the best direction to be given to a projected canal, the best place for establishing or for constructing a port or a dyke. A town situated on a navigable river had for some time wished to establish a port of safety beneath its walls. During many years the engineers and the enlightened inhabitants of the place had discussed and debated on which of the given points this port should be placed. Opinions were divided. Bonaparte at the first view pointed out the preferable spot, developing, without hésitation, the motives dictated by the ground, by the declivity of the waters, and the direction of winds. His opinion had been always that of the most enlightened and the most experienced men in all the country.' pp. 209—211.

There is something exceedingly, and, in our opinion, very absurdly theatrical, in the manner in which he conducts himself when addressed, complimented, or cheered.

'Never is the least impression visible on his countenance; nothing astonishes, nothing rejoices him. When he is spoken to his physiognomy remains immovable. If he ask questions, it is in the tone of command. He will be answered with quickness; he will be promptly obeyed. It were better to give a false answer than hesitate.'

We shall add an extract or two more from this chapter, just observing, that M. Faber seems more ambitious to write finely than to sketch accurately.

'He alone forms his world. Men are nothing to him; they are the means, himself is the end. His mouth is hideous when he smiles on them; it is a smile of contempt, a smile of pity, which cheers coward in the terrible immovability (*immobility*) of the rest of his features. This solitary smile has been given to him by Heaven.'

'He is simple in his private manners, in his tastes, and in his wants.'—
'He speaks little, he speaks without selection, and with a kind of incorrectness. He gives little coherence to his ideas; he is satisfied to sketch them by strong outlines.'

'Every portrait of Bonaparte will be known, even if it should not resemble him.'—'It requires only lips, where the contempt of men eternally resides, to be placed between the protuberance of such a chin and the concavity of such a transition from the nose to the upper lip.'—'I have studied the eye of Bonaparte, that eye shuns inspection.'—'This eye suffers nothing to escape of what is passing within; it appears dull and fatigued by the efforts to which it has served as the organ.'—'I should like to see this eye when it wants sleep.... Does it ever close?—How sleeps Bonaparte?'

The horrors of the Conscription,—that dreadful scourge, which, under the more high-sounding title of ballot for the line, has been recently recommended by an able military writer for adoption in this country,—form the subject of the next section. We need not enter into the detail. The mechanism of this powerful engine is well known, and its agonizing effects we are reluctant to describe.

The concluding chapter of this work is occupied by a history of the origin, successive changes, and actual state of the French National Guard. The details are distinct, and, we believe, accurate; but as they are sufficiently known, we shall exempt ourselves from the recapitulation. It is among the evils resulting from the ill-fated expedition to Walcheren, that it has put another powerful weapon into the hands of Bonaparte, by enabling him to register for military purposes, in addition to the conscription lists, all the male population of his empire from 20 to 60 years of age.

On the whole, this volume contains, with some original matter, a clear and well arranged summary of the subjects which it professes to include. It is an excellent lounging book, and will, we dare say, enjoy a popularity at least equal to its merits.

Art. VIII. *Remarks on the Refutation of Calvinism*, by George Tomline, D.D. F.R.S. Lord Bishop of Lincoln, and Dean of St. Paul's, London. By Thomas Scott, Rector of Aston and Sandford, Bucks. Two vols. 8vo. pp. 1192. Price 1l. 1s. Seeley. 1811.

TO every one, who has read the Bishop of Lincoln's Refutation of Calvinism, it must have appeared a matter of great surprise, that his Lordship should have taken so little notice of the tenets, reasonings, and writings of modern Calvinists. The work was published professedly for their conviction; and his Lordship must have been well aware, that, though they agree in many articles with Calvin, they have in several particulars moulded his doctrine into a more mild and plausible form. Instead of impugning what he imagined to be their doctrine, or chose to attribute to them, he should have allowed them to speak for themselves, and argued against their tenets in the shape which they actually give them, and in which they wish them to be maintained. His Lordship's mode of proceeding will, no doubt, be variously interpreted, according to the opinions entertained of his intentions. Whether he designed to make his adversaries odious by a misrepresentation of their doctrines, or found it impossible to refute them, if correctly stated, or was really ignorant about the matter, is more than we can presume to determine.

Be this, however, as it may, to the very suspicious procedure of his Lordship, that of Mr. Scott, in these Remarks, may be advantageously contrasted, as ingenuous, candid, and manly. To make our readers sensible of this, and at the same time to enable them to form an adequate conception of the nature and contents of Mr. Scott's volumes, it is material to say, that, instead of the slight cursory observations on detached parts, which the term '*remarks*' seemed to promise, they turn out to be a perpetual commentary, now and then swelling into dissertations upon the whole—extracts as well as original composition—of his Lordship's work. Every page, every line of the Refutation, has undergone a severe examination. No arts have been employed to distort or disguise his Lordship's tenets, or enfeeble his arguments in support of them; the whole of what Mr. Scott has made the subject of animadversion, being copied into the margin. Mr. Scott has stated his own doctrine with great simplicity and honesty; never attempting, by the misrepresentation or concealment of any point, to give it a form more agreeable to the profane and worldly. He never abuses his Lordship; nor endeavours to discredit his notions, otherwise than by argument. He has such a conviction of the truth of his own opinions, that he seems to think his arguments have only to be heard, if not to

convince others, at least to justify his own belief. In a word, it would be difficult to turn to so large a book of controversy, on any, much less on a theological topic, that discovered more fairness, more common sense, more temper, and withal more piety and benevolence.

Having noticed the merits of Mr. Scott's volumes, we must be allowed to say a word of their blemishes. The Bishop's book was not very orderly or methodical; and though the worthy Remarker has given a satisfactory reply to every thing—important and insignificant—in the Refutation, yet the plan of his work, which is, as we think, exceedingly injudicious, has given rise to several faults, which, so far as they affect its popularity and efficiency, are very much to be regretted. The Remarks are quite desultory and miscellaneous. They abound with repetitions. They have so accumulated on the author's hands as to have become immoderately bulky. Hence it is very wearisome to read them, and quite impossible to obtain, at once, a complete view of any one point in dispute; the author having stated it, perhaps, in one part, cleared it of misrepresentations in a second at a great distance, and adduced arguments in favour of it in a third;—the reasonings, it is obvious, thus separated and disjointed, lose much of their weight and cogency. The work is, therefore, incapable of any analysis; and we have been at considerable pains in selecting, from different parts of it, such particulars as have an affinity to each other, in order that such of our readers as may not be endowed with the requisite patience to work through about twelve hundred pages, may be able to form a notion of the disputed points, and estimate the weight of the Remarker's arguments.

We think it right to begin with stating, in a few words, the tenets held by modern Calvinists, both churchmen and dissenters. We are the more inclined to do this, as Mr. Scott had it in view, as a very important end, in these remarks, to explain to their antagonists the doctrine they maintain;* and as such statement is necessary, in order to determine to which side the evidence inclines.

These persons, then, as Mr. Scott, from more than thirty years observation, assures us, hold: that men, now they are fallen, though capable of discerning between good and evil, and of preserving, from secular considerations, a decent, and, in one sense of the word, even virtuous deportment, are yet totally depraved, being averse to good, and inclined to evil:† that while they are free agents, doing evil spontaneously, and with perfect good will, so strong and universal is the propen-

* Remarks, Vol. I. 305.

† Ibid. 11. 18. 21. 10.

sity to evil, that, as a very covetous man cannot find it in his heart to be charitable, they are incapable, except as influenced by the Good Agent, of the love of God and of man :* that the operation of the Holy Spirit, while it produces an inclination to do the will of God, and aids us to carry this inclination into effect, is in perfect harmony, as well with precepts, counsels and exhortations, as with the most strenuous exertions on our part:† that man being of himself inclined to evil, and devoid of true wisdom, there must be a moment when the light of heaven dawns on the soul, and the love of truth begins to be formed in the heart, though many days may intervene before the mind is fully illuminated, and perfectly adorned with holy beauty:‡ that as no man even after this change yields perfect obedience to the law of God, he cannot obtain the forgiveness of his sins, or the divine favour, by his good works:§ that there being, ‘ as it were, a mutual transfer of the sins of men to Christ, and of Christ’s righteousness to men,’§ we are justified by what he has done: and the means by which we receive this blessing is faith, the medium of union to Jesus Christ, of whose existence and efficacy the proper evidence is good works; so that though they are of great importance, they contribute nothing to our justification:¶ finally, that God is the master of his own gifts, and the best qualified to determine in what manner and on what persons to bestow them; and as all are equally unworthy, he has resolved, while he leaves some men to themselves, and the punishment of their sins, to bring others to the knowledge of the truth, to renew their minds, and employ such expedients as should secure their final happiness.**

These propositions, there is no man who is not warped by interest or prejudice, and who is competent to judge of the matter, but will acknowledge perfectly to accord with the doctrine of the established church, as delivered in the articles, and explained in the homilies;—and most pious men will agree, that, with the exception of the last, they are in harmony with scripture. To attempt to prove either of these points, since they are so evident, would be altogether needless. But it may not appear quite so credible, that the Bishop of Lincoln has his serious moments, his fits of orthodoxy, in which, sinking under the united authority of scripture and the church, he asserts, not indeed without reluctance, almost

* Remarks, Vol. I. 9. 7. 11.

† Ibid. 59. 63. 66. 70. 80. 81.

‡ Ibid. 172. 179. 244.

§ Ibid. 269.

¶ Ref. 110.

¶ Remarks, Vol. I. 277. 279. 327. 340.

** Vol. II. 23. 50. 143. 158—160.

every article in the foregoing statement. Of this, the following extracts from the Refutation may serve as sufficient proof.

‘A man may,’ says his Lordship, ‘by his own natural and unassisted powers, do works good in the sight of men: but these works may be very far from being good in the sight of God.’* In explaining the phrase “good thing,” in one of the collects, the Bishop says: ‘I have only to observe, that the “good thing” here mentioned, must mean good in the sight of God: such an action our weak and unassisted nature, unquestionably, will not allow us to perform.’† ‘It is acknowledged,’ he adds, ‘that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the spirit of God.’‡ Now these are exactly the tenets of the modern Calvinists. It is not, in their view, a physical, but a moral impotence, under which man labours. It is not a defect of power, but of inclination, that they ascribe to him. And let it be remembered, that it is the doctrine of the Bishop of Lincoln, as well as of those hated sectaries, ‘that man has not the disposition, and consequently not the ability, to do what in the sight of God is good.’ In conformity with these principles his Lordship further maintains that ‘the grace of God prevents us Christians, that is, it goes before, and gives the first spring and rise to our endeavours, that we may have a good will;’ and that ‘the human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength prepare it for the reception of a saving faith, or for the performance of the spiritual worship required in the gospel.’§ If the grace of God gives the first spring and rise to our endeavours, and is the cause of a good will wherever it exists, what offence do Calvinists commit in saying so? Do words conveying, from his Lordship’s lips, the purest orthodoxy, become heretical when pronounced by a Calvinist? This is very strange; but it must be the case. For ‘those who are baptized,’ says Dr. Tomline, ‘are immediately translated from the curse of Adam to the grace of Christ: they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness: they acquire a new hope, a new faith.’§ Whereas if a Calvinist but mention a sudden change for the better in the character of a man, he is instantly overwhelmed by a heap of odious and execrable epithets. Again. ‘Those who call themselves Christians, but attend neither to the doctrines nor to the duties of the gospel, seem to

* Ref. 61.

† Ib. 67.

‡ Ib. 61.

§ Ib. 60. 54.

§ Ib. 83.

‘differ but little, with respect to the point now under consideration (conversion) from those to whom the gospel was first preached. The process in both must be nearly the same.* But why represent evangelical teachers, for inculcating this on their hearers, as disseminating unfounded and mischievous tenets, ‘utterly irreconcilable with scripture and the doctrine of the church of England.’† The following sentences may be subjoined, as their agreement with the Calvinistic tenets is so very striking. ‘It is not possible for man to have any merit towards God. There is, as it were, a mutual transfer of the sins of men to Christ, and of Christ’s righteousness to men; so that God no longer imputeth their trespasses unto them. Since, then, justification is due to no one on the ground of works, to whomsoever it is granted, it must be an act of grace. A claim from works, and grace through faith, are incompatible. Our good works never can have any merit towards procuring the pardon of our sins, they cannot justify, or tend to justify us.’‡

Many more passages might be extracted to the same purpose; but we must spare our readers. From those that have been quoted, it is evident the Bishop, in his thoughtful hours, when his converse with his own heart, and the word of truth is the most intimate, speaks the language, and inculcates the tenets, of those who are the objects of his unprovoked hostility. While it is to be lamented that he is so little consistent with himself, he must be content to bear the scorn and contempt which the avowal of such doctrines cannot fail to procure him from those who style themselves philosophers, or rational Christians, without the honour and satisfaction of being their defender.

In a former article, we hinted, that the modern Calvinists might justly accuse the Bishop of Lincoln of misrepresenting their principles. Almost every other page of the *Remarks* confirms what we there suggested; containing complaints of misrepresentation, and entreating that the doctrines they hold may be stated without diminution or addition. We have collected together a number of extravagant principles, which the *Refutation* ascribed to the evangelical teachers, but which the well informed and veracious author of the *Remarks* declares they reject.

We shall begin with original sin, free will, and the operation of the Holy Spirit. ‘Calvinists,’ the Bishop affirms, ‘contend that the sin of Adam introduced into his nature such a radical impotence and depravity, that it is impossible for his descendants to make any voluntary effort towards piety

* Ref. 59.

† Ib. 95.

‡ Ib. 79. 110. 112. 113. 148.

‘ or virtue, or in any respect to correct and improve their moral and religious character. They infer, that man has no concern whatever in working out his salvation; and that the thoughts, words, and works of those who shall be saved, are the necessary and irresistible effects of divine grace.’* Now it turns out that the Calvinists hold no such opinions. They indeed contend, with his Lordship, ‘ that man has not the disposition, and consequently not the ability, to do what in the sight of God is good;’ and that the influence of God’s spirit is successful in its operation. But they never speak of man as obstructed in the performance of his duty by physical impossibility, nor of Christian virtues being the ‘ irresistible’ effects of divine grace. So far from representing the operation of the Holy Spirit as forcing men, they teach that he sweetly inclines the heart to what is good, so that he neither destroys the will, nor interferes with the exercise of it.†

Having, in many parts, laid it down, that in the view of the Calvinists men are mere machines, so far as they are virtuous, the Bishop no sooner evinces the contrary, than the shout of victory resounds over the whole field of battle. But though his Lordship says, ‘ we sometimes find good works in scripture ascribed to God alone without any reference to man,‡’ in the judgement of Calvinists this is a great absurdity, as it makes man entirely passive; while they think the scripture exhibits God as disposing and assisting man to act, never as himself the sole agent.¶ The Bishop quotes with approbation the following words from Dr. Sherlock. ‘ We say that of ourselves we can do nothing, whence they conclude that we have nothing to do. We say, that it is the grace of God which enables us to do every thing; from whence they conclude, that every thing must be left to the grace of God, and that we need only work ourselves into a strong persuasion that God is at work for us, and may sit still ourselves. And this persuasion, which is generally mere enthusiasm, they dignify with the name of Christian faith.’ On this passage the remarks of Mr. Scott are so striking, that we must beg leave to insert them at length.

‘ There have been, and still are, a considerable number, to whom the rebuke, in this quotation from Sherlock, is justly applicable: but, I have a confidence, that they receive it as frequently, constantly, and decidedly, from the evangelical clergy; as from any other ministers, either of the establishment, or elsewhere. The author of these remarks, during more than twenty years, was subjected to very much censure and many painful effects, for plainly protesting against this very enthusiasm, and Antinomian

* Ref. 247.

‡ Ref. 43.

† Remarks, Vol. I. 7. 9. 70. 61.

¶ Remarks, Vol. I. 87.

delusion : and he cannot but think it hard, to be included in the same general sentence of condemnation, with the persons, whose pestiferous tenets, he so long, and he trusts, successfully opposed.—We require nothing of our opponents beyond a fair discrimination. Let them state the censurable tenets, bring clear evidence against the accused, and, having proved them guilty, proceed to pass sentence on them : but surely it is not candid, to include under one general sentence, so large and multifarious a body of men, as are now called “the Calvinists,” making them all accountable for the faults of some individuals ; and to class among them all the evangelical clergy and their congregations ! But I retract—it is not so much, in many instances, the want of candour and equity, as the want of information. We preach very publicly, but they disdain to hear us : we publish books on various subjects, but they will not deign to read them ! for I hope no one, who has read them, would persist in charging us with tenets, which we openly disavow, and labour to discountenance, to the utmost of our ability.’

The most curious misrepresentation of the evangelical clergy, is to be found in the subsequent passage. ‘This is the ‘true sense,’ they are the Bishop’s words, ‘of the article,’ (on free will) ‘and we can by no means allow the inferences attempted to be drawn from them by modern Calvinistic writers, namely, that of our own nature we are without any ‘spark of goodness in us.’* This inference, which, it is said, Calvinistic writers draw from the article on free will, are the very words of the homily on Whitsunday ; so that the clergy must no longer employ the language of the homilies, in their sermons or writings, for fear of being denounced as Calvinistic heretics !

Another misrepresentation before we dismiss this chapter. ‘The real orthodox divine maintains, “that every Christian ‘is inspired, enlightened, sanctified, and comforted by the spirit of God ;” but he rejects all pretensions to instantaneous and ‘forcible conversion, and to the sensible operation of the Spirit ; in short, he disclaims what, in the language of modern Calvinists, are called experiences ; that is, suggestions or ‘perceptions, known and felt to be communicated by the ‘immediate inspiration of God.’† This passage, we believe, is very much in the style of the profane, whether philosophers, or men of the world, who, while they pretend to hold the doctrines of revelation, turn all genuine devotional feeling into ridicule, by describing it in grotesque and absurd expressions. To such men his Lordship could not have given his work a better recommendation than an infusion of profane railery. What the modern Calvinists call “experience,” being a subject of great importance, and often perverted both by

* Ref. 54.

† Ib. 78.

the ignorance and malice of their adversaries, a few words in explanation of it, will not, perhaps, be deemed altogether unseasonable.

A deep and habitual conviction of the reality and importance of the truths revealed in scripture, must be accompanied with feelings and emotions, to which those who embrace such truths as a matter of course, or actually disbelieve them, are total strangers. Should one of this latter class of persons pass from this state of infidelity or of belief allied to it, he must, no doubt, appear to himself to enter upon a new scene of things of a very noble order, in which he would feel himself too deeply interested not to be powerfully affected. As different objects of the scene attract his attention, different emotions are excited in his mind, more or less vivacious according to the proximity of the objects. He sees by the light of heaven; so that things change their colouring and relations. The appearance that his past life assumes, occasions humility and regret, while the consequences which it is likely to involve, rouse apprehension. On the other hand, the provision that is made in the gospel, in order to remove the guilt and corruption of man, to atone for his sins and relieve his wretchedness, inspires the heart with peace and hope and joy, or awakens gratitude and desire; or excites to caution and vigilance and activity. Now it is these devout and christian feelings, which are found in every sincere believer of scripture verities, that the Calvinists style experience, and which they approve when they appear to arise from a reception into the mind of the doctrine of the gospel, and when they accord with the feelings that have actuated the faithful in former ages. 'The real orthodox divine,' who disclaims experience in this, which is the Calvinistic sense of it, and yet 'maintains "that every christian 'is inspired, enlightened, sanctified, and comforted, by the 'spirit of God;"' betrays a pitiable want of judgement and discrimination.

In proceeding to the second chapter, 'instantaneous conversion,' we find it styled a favourite tenet of the modern Calvinists. They are represented as exhorting their hearers to wait for 'a second regeneration,' and holding 'regeneration 'by the forcible operation of the spirit.*' 'Instantaneous conversion,' however, it appears, is not a tenet of theirs at all; conversion, as they suppose, being the gradual improvement in wisdom and virtue, of those who have already been regenerated. No such phrase as 'second regeneration' is to be found in their sermons or writings; though they believe, that those who call themselves Christians, without

* Ref. 83, 93.

possessing the spirit, or leading the life of a Christian, would be greatly meliorated by regeneration. As to 'regeneration by the forcible operation of the spirit,' the honour of inventing the expression is due to their enemies.*

The Bishop would have it believed, that the Calvinists inculcate such notions of regeneration, as to allow men to fancy they have been partakers of it, and consequently heirs of future happiness, while they are regardless of the laws both of God and man†. We shall not say that this is a vile calumny; but content ourselves with observing, that every one who is born again, in the Calvinistic sense, leads a good life; and that no man has the least reason to think himself "born again," except his temper and behaviour correspond with the law of Christ.‡

In the third chapter of the *Refutation*, it is more than insinuated that the evangelical teachers imagine, that a man may be justified by a barren lifeless faith: that they say he has only to 'cherish faith in his mind, and he will be eternally happy': that by listening to them, their hearers are taught to suppose themselves the chosen vessels of God, and that no conduct, however atrocious, can finally deprive them of eternal felicity; and that the strain of their instructions tends to encourage vice and immorality§. Of these heavy and serious imputations, as no proof is alledged, the contrary averments of Mr. Scott, a man of equal veracity with the Bishop, and much better acquainted with the principles of the evangelical teachers, may satisfy us, that they are entirely void of foundation.||

In treating of election and reprobation, among other absurd dogmas that the Bishop attributes to the modern Calvinists, may be mentioned the following propositions: that God has made the salvation of most men impossible: that he selects, arbitrarily and capriciously, a few men to obtain salvation, dooming the rest, without any regard to their behaviour, to inevitable misery: and that having first rendered it impossible to obey his commands, he punishes them, without reason, for doing what they had not power to avoid.¶ Had not what has been already adduced, prepared our readers for any imputation, however groundless, they would certainly be strangely surprized, on being informed that the modern Calvinists reject all these positions with abhorrence.

* *Remarks*, Vol. I. 170. 178. 241. 142.

† *Ref.* 93.

‡ *Remarks*, Vol. I. 243—244.

§ *Ref.* 155. 165. 171. 176.

|| *Remarks*, Vol. I. 377. 358. 353. 328.

¶ *Ref.* 184. 269. 197.

Nothing, they maintain, obstructs the salvation of any man, but his own wickedness and perversity. So far from supposing that the determinations and purposes of the Supreme Being are in the least capricious or arbitrary, they consider them as the result of the highest wisdom tempered by justice and goodness, though they are often an abyss that we cannot fathom. It is the height of blasphemy, they think, to speak of God as even accessory to the sin of his creatures. And they distinctly and constantly affirm, that the wicked and impenitent will suffer only in proportion to their demerit.*

We are afraid of being tiresome. We shall therefore abstain from enlarging this collection of misrepresentations; and, what is a greater piece of self-denial, from indulging in those reflections that it has suggested to our minds. We shall leave our readers to make their own comments upon it, and proceed to another article. Dr. Tomline appears to be very confident, that he has quite demolished the system of the modern Calvinists, and given these religionists a total and irreparable defeat. This persuasion he has ostentatiously announced in the title of his work. It is plainly insinuated in the preface, and triumphantly re-echoed in many parts of the volume. The solid and ponderous weapons with which Mr. Scott has appeared against him, and the nerve with which he wields them, will no doubt surprize his lordship, who thought he had put an end to resistance. The next series of particulars from the Remarks, as they contain the reply which Mr. Scott has made to the objections brought in the Refutation to the Calvinistic tenets, will enable our readers to be, in some measure, spectators of the combat.

To the total depravity of human nature, as held by the evangelical teachers, his Lordship objected, that men still discern between right and wrong; that there are in scripture, many examples of pious and virtuous persons; and that the exhortations of both the prophets and apostles, plainly imply the possibility of compliance. The stress that is laid on these objections, is only inferior to the ease with which they are obviated. As long as man retains the possession of his reason, however corrupt he may be, he must always be capable of discerning between good and evil. Human nature cannot be so far perverted, as that it shall not be in the power of the Good Spirit to restore and renew

* Remarks, Vol. II. 2—5. 163. 146—7.

So that the virtuous persons who have appeared in different ages, may have become so, in consequence, not of the seeds of goodness remaining in their nature, so much as, of the influence of heaven operating on their hearts: and no degree of faculties will ever induce a rational being to act contrary to his prevailing inclination. Notwithstanding, therefore, the Bishop's reasoning, the Calvinists may continue to believe that man is of his own nature inclined to evil, without any spark of goodness in him.* Nor will they be much shaken in holding, that man has no inclination to do what is good in the sight of God, by his Lordship's attempts to evince, that faith, repentance, and other Christian virtues, are the natural and spontaneous products of the human heart, before it is influenced by the Good Spirit; since the instances that are brought of the production of such virtues, may all be attributed to his agency, inspiring the mind with an attachment to truth and the love of goodness. As to the operation of the Spirit, much trouble is taken by his Lordship, to prove that it is not irresistible, nor supersedes the necessity of our exertions. He did not, however, perceive that all this may be granted, and yet it shall not follow that it is not efficacious; that the certain fruit of it is not a good-will; or that in our endeavour to do good, it does not give the first spring and rise: it shall not follow that the seeds of all the Christian virtues are not sown by the immediate hand of the Spirit, and matured by his incessant influence.† Unhappily for his Lordship, his premises very seldom support his conclusions.

Never was attempt more unfortunate than that of the Refutation, to explode the evangelical tenets respecting regeneration. This term, as used by modern Calvinists, signifies that change, effected in the mind by the spirit of God, that leads a man to open his eyes on the spiritual world, to place his affections on proper objects, and to spend his days in the exercise of piety and virtue; and which, of course, is necessary for all in whom it has not been produced. This view of the matter, his lordship thinks, is absurd; stiffly maintaining, that regeneration is the same as baptism, and that those who are baptised are regenerated: regeneration in scripture, it should seem, being solely and exclusively applied to the one immediate effect of baptism. The Remarker, however, who appears to be

* Remarks. Vol. I. 11. 13. 15. 16.

† Vol. I. 83. 70. 87. 88.

better versed in scripture than his Lordship, and employs a severer logic, finds, that persons may be baptized without being regenerated, as Simon Magus, for instance, and on the other hand regenerated without being baptized, as those persons who seem endowed with faith and penitence before they submit to that rite: that regeneration is not baptism, nor any thing that uniformly attends it: and that it is ascribed to the will of God not of man, is the beginning of a new life of devotion and charity, and is indispensable to all, as well those who have, as those who have not been baptized, if they are not afflicted with the doctrines, nor obedient to the precepts of scripture.

With regard to justification, so far as the bishop is consistent with himself, he agrees with the evangelical teachers, except that, while he asserts we enter into a state of justification by faith alone, he ascribes to good works a real efficiency in preserving us in that state. This distinction, which he thinks of immense importance, he maintains, by observing that, a barren faith is useless, and that many directions are given to those who are justified, in order to their final salvation. To obviate this, and set aside the Bishop's distinction, Mr. Scott remarks that it is by faith, not barren and alone, but attended with repentance, and productive of good works, if any credit is due to scripture, that we both enter and continue in a state of favour and acceptance with God; there being only one passage, in which justification is at all connected with good works*.

All the evangelical teachers reject the notion of reprobation, as held by Calvin and his earlier followers; and those of the church, in particular, consider redemption as a general benefit, from which none are excluded, except by persevering wickedness and infidelity. It is but a small part, therefore, of the tedious and arid chapter of the Refutation, on election and reprobation, that relates to the modern Calvinists, and much less of it, that assumes the form of objections to their tenet, that God determined, before the foundation of the world, "to deliver from wrath and damnation, those whom he hath chosen in Christ, out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour."† Election, his lordship indeed says, involves reprobation. It is inconsistent with the goodness of God, which leads him to make provision equally for all his creatures, to suppose that he has taken more effectual measures to secure

† Vol. I. 336. 340.

‡ Art. xvii.

the final happiness of one than of another: and the terms election and predestination, as they are, in the New Testament, applied only to collective bodies, cannot be interpreted of purposes respecting the salvation of individuals. To obviate the first of these objections, Mr. Scott alledges that election and reprobation have not a necessary connexion with each other. As for the second, it is contrary to universal experience; since we find the gifts of God bestowed upon different individuals in very different proportions. The third proceeds upon a mistake: for no nations or collective bodies, in primitive times, made profession of Christianity; so that the terms election and predestination, when applied to Christians, must be understood of individuals. Election, whenever it is used in reference to them, is always in connexion with the things that accompany salvation. True Christians are, in respect of other persons, the antitype of the Jews, in respect of the other nations.*

Besides the objections to the evangelical tenets that the Bishop has drawn from scripture, he has also attempted to set the formularies of the English, and the fathers of the primitive church, in array against them. As to the latter authorities they are not infallible. Their opinions can go no further towards settling the points in dispute, than those of Dr. Tomline; since, except they have the support of scripture and reason, they are void of foundation. Little advantage can be expected from auxiliaries, who endeavour to destroy each other, and as well militate against the supreme authority as the hand that wields them.†

The formularies of the English church, are authority with all clergymen; and Mr. Scott pays them a becoming deference. Here, it must be confessed, the Remarker has obtained a signal advantage over the Bishop. We shall content ourselves with an example or two. His Lordship had inferred, that because some divines in the reign of Charles the first, who undertook to reform the articles of the church, wished to alter the expression 'far gone from original righteousness,' in the ninth article, into, 'wholly deprived of original righteousness,' the article is hostile to the doctrine of modern Calvinists. Unfortunately, however, for the fate of this argument, the most Calvinistic of the clergy, instead of being of the same mind with those innovators, are perfectly satisfied with the article in its present form. His lordship has invented what he calls a negative argument, to evince the anti-calvinism of the church formularies. In these venerable writings not

* Rem. Vol. II. 46. 85. 42. 159.
Vol. VIII.

† Vol. I. 5. Vol. II. 224—5.

an expression is found, asserting or recognizing any one of the peculiar doctrines of Calvinism. Hence his lordship concludes, irrefragably, in his own judgement, that the formularies of the church are anti-calvinistic. This argument, so pompously magnified in the refutation, when reduced by the Remarker to logical form, amounts to this, that every thing containing nothing of Calvinism is not Calvinistic. There is, however, an infusion of the Calvinistic doctrine, of which every part of the public writings have a remarkable savour. After all, too, the negative argument appears to apply only to tenets that most evangelical clergymen reject.*

We must beg leave to make one reflection. The antagonists of the evangelical clergymen, the orthodox divines, as they call themselves, in their sermons and writings make a very sparing use of the formularies of the church. If with these compositions, you compare the productions of those orthodox persons, it is easy to discover they are not derived from the same sources, nor consist of the same elements. When an extract is taken from the articles or homilies, the orthodox divines seem to tremble lest it should be misunderstood. It is not allowed to go abroad without a comment, softening down or explaining away its meaning, or depriving it of all sense and spirit. The evangelical clergy, on the other hand, refer largely to the authorized writings of the church, and make ample use of them. The spirit and complexion of their sermons are so much akin to the spirit and character of those ancient productions, that they readily incorporate and blend with each other. From the one to the other, the transition is easy and natural. The clergy stigmatized as Calvinists have only to deliver long extracts, or whole sermons, from the book of homilies, without comment or explanation, at once to express and inculcate their peculiar tenets. This remarkable circumstance, of which the Bishop of Lincoln's Refutation, and Mr. Scott's Remarks, may be taken as an illustration, is a very strong presumption, that the evangelical clergy are 'true churchmen.'

The subject is still far from being exhausted. The Calvinists are not only justified in complaining that they have been misrepresented by his Lordship, and able to stand their ground against his objections, but they have a good deal of positive evidence to alledge in their own behalf. Fearful, however, of having already trespassed on the patience of our readers, we shall for the present detain them no longer. In our next number we shall have an opportunity of taking into our consideration, Dr. Williams's "Defence:" which, in the mean

time, we beg leave to recommend to the public attention, as alike honourable to the worth and talents of the writer, and to the cause he so ably and successfully vindicates.

Art. IX. *Sermons on the Person and Office of the Redeemer, and on the Faith and Practice of the Redeemed.* By William Jesse, A. M. 8vo. pp. 464. Price 8s. Cadell and Davies. 1810.

NO literary class can be named, in which the present acting persons have less respect for their predecessors, and, we might say, for one another, than in that of sermon writers. They are perfectly aware that—without going so far back as the puritan divines, and the learned and eloquent churchmen of the latter part of the seventeenth century—a prodigious number of books of sermons have been published within the lifetime, and the memory, of the elder portion of readers now living. By a glance over the catalogues of two or three of the London booksellers, it might probably be seen that the shelves of nearly a whole room, of competent dimensions for a study, might be filled by the assemblage of volumes which would be formed by single copies of all the books of sermons that have been published in English, within less than a hundred years past. Now with what estimate do the present numerous writers of sermons regard this vast accumulation of kindred performances? It is obvious, that their own multitude of volumes cannot engage so much as they wish them to do of the public attention, without an almost entire dismissal, from that attention, of these preceding labours. And why are they to be thus consigned to neglect? Is it deemed that books of this class are necessarily transitory, through some peculiar fatality, which destroys them without regard to the qualities which they may possess or want; and that therefore the reading of sermons will cease, if there be not a continued supply from authors who are, of course, resigned to the destiny under which *their* works also, in their turn, are soon to perish? Or is it, that this great accumulation affords really so very few books that deserve to live,—so diminutive a portion of sound doctrine and good writing, that absolutely the relief of an insupportable destitution of religious truth and eloquence is the object of the present very rapid issue of volumes of sermons? Unless the works of the very numerous former contributors to this part of our literature, are regarded as thus necessarily fugitive, or thus indigent of the qualities indispensable to render them instructive and impressive, it may be difficult to find a plausible reason for that eagerness to publish volumes of sermons so manifest of late years. And even then, it will remain some what wonderful, how so very many persons have been freed

from all doubt as to their own competency to carry on the course of this written instruction, in the best and ablest manner of those who have had their day, or to furnish such reasoning and eloquence, as those who have had their day are to sink into oblivion for having failed to exhibit. Some of these writers have such an estimate of themselves, and their predecessors, and even their contemporaries, in the same department, that they will confess they have not taken all the pains they might to perfect their compositions. They could not in conscience stay to do it, so affected were they at the view of the afflictive public want of such a book as theirs. The community had among them only some few millions of volumes of serious sermons, and were constantly receiving only a few thousands more each month : and therefore who could be sure that souls might not "perish for lack" of the means of "knowledge," if these latest sermon writers delayed the publication of their books, in order to labour them to the greatest attainable fitness for conveying instruction ?

The author of the present volume has not offended in the way of violent haste from the pulpit to the printing office, for these sermons are a selection from those which 'he has been in the habit of writing and preaching to his parishioners during the last twenty years ;'—but we question whether the case will be found in every point so unexceptionable.

'He wishes the reader to understand and remember, that these Sermons were not written with any design to publish them ; and, that they are presented to him as they were delivered from the pulpit. If, as compositions, they are not below what any one may expect to hear in a country church, and in a mixed congregation of people of various ranks, it may not be thought presumption in him to hope that these Sermons may be more useful to the generality of readers, than compositions intended for the critical eye of the learned.' p. xvi.

This sounds like the language of apology, and, in some degree, of humility ; but what does it virtually say ? It says that, while there are before the public, partly in the form of sermons, and partly of treatises, an immense number of theological books, of which number a proportion, comprizing, in point of quantity, more than most men will ever have time to read, are of excellent tendency, and were matured with deliberate study, by able men, who made a patient and earnest exertion to display the subjects with the utmost possible clearness and force—it says that Mr. Jesse, quite aware of all this, thinks there is nothing like arrogance in calling on readers to employ a share of the time due to such works, in perusing a volume of such sermons as he is in the habit of preparing for the weekly services of his parish ;—strict care being taken that,

having been intended only for this use, they do not undergo any improvement when selected for a higher.

Nor is this all. He thinks that printed instructions, brought out in this manner, may even be 'more useful to the generality of readers' than compositions intended for learned and critical ones;—not meaning, we presume, more useful than they would have been if they had contained direct matters of learning and criticism; that is too flatly evident to be worth saying; but more useful to them than they would have been if the *general tenour* of the composition had been intended to satisfy the 'critical eye.'—Here we shall be allowed to ask, *what* is it that the 'critical eye of the learned' demands in a theological composition, when direct learning and criticism are out of the question? What is it, but a definite general statement of the subject? What, but a lucid natural order in the series of explanations? What, but perfect conception in each of the thoughts, and clear expression in each of the sentences, together with such a connexion in the succession of thoughts and sentences, as to make them all intelligibly and forcibly lead to the intended point? And are not these properties of a composition which the critical reader *requires*, the very things which the 'generality of readers' *need*? Is it not the first object, and a most difficult one, to give those readers a clear *understanding* of the subject? And the way to do this is, to treat it in such a mode of composition as a truly 'critical eye' would perceive to have the primary qualities of *good* composition.—We have met with not a few occasions of indulging some degree of wonder at a notion, that less careful labour is necessary in writing, in proportion as the expected readers are less disciplined by learning and criticism! As if their not having been accustomed to accurate thinking, rendered them just so much the more capable of deriving clear ideas from negligent writing.

On the whole of this matter, we think it is not easy, in the present circumstances of literature, to be guilty of an excess, in censuring that presumptuous contempt of higher examples, that low valuation of people's time, and that indifference, in part at least, to the purpose professed,—their instruction,—which are manifested in coming on the public with compositions, executed in a hasty and imperfect manner, and accompanied by an avowal, in effect, that the instruction of the readers was not deemed an object to make it worth while to attempt any improvement in those compositions. It is really quite time for the writers of sermons to be admonished, that when they are resolving on publication, they should condescend to admit such a sense of the extent of their duty, as would be impressed by reflecting a few moments, what *other* sermons in the language the persons to be instructed *might* be reading, during the time

they are expected to employ in reading the volumes now to be presented to them: and we cannot think a very lenient language is due to writers who have never made this reflection, or have evidently disdained to profit by it.

The unusual length of the preface to this volume seemed to intimate that there must be something peculiar, and requiring preparatory explanation, in the design or execution; and we presumed that an attentive perusal of it would qualify us to go forward. We must confess, however, that in more than one attentive reading, we failed to reach the meaning. It is a most confused attempt to distinguish between 'essential truths' and 'subordinate truths,' in the Christian religion, and to instruct contemporary preachers to dwell much more, than it is believed they do, on the former class. These 'essential truths' are limited, in some undefined or ill-defined way, to 'the doctrines concerning the Person and Office of the Redeemer,' those doctrines being, as far as we are enabled to conjecture, so understood as to exclude, and consign to the subordinate class, the greatest number of the truths declared in the scriptures;—so understood as to exclude doctrines which must constitute much of the practical meaning of the term *office*, as applied to the Messiah. For instance, the doctrine of justification by faith is specified as not being one of the 'essential truths;' and we find in the 'subordinate' class the doctrine of 'that great defect in our common nature, as destitute of the spirit of holiness, and prone in all its tendencies to earthly things,' and of 'our utter insufficiency, without the grace of our Lord Jesus Christ, to will and do any thing which is spiritually good.' And though such 'subordinate truths' are allowed to have their importance, it is represented that what is essentially the gospel may be effectually apprehended without them.

'He that rightly apprehends the personal character and office of the Redeemer, may be wise unto salvation, though he be ignorant of every thing else; or, though he know little or nothing distinctly of the subordinate truths, or mistakes their meaning.' p. vi.

As if the office of the Redeemer were something substantive and absolute, instead of a *relation* which he has assumed to the human race, the nature and effect of which relation are defined or explained by a combination of those doctrines which would here be denominated subordinate.—It is very much at hazard, however, that we make any attempt at stating the import of this long preface.

The reader will be freed in a good measure from this difficulty of understanding, when he advances into the sermons themselves,—which are on the following subjects. The Anti-

guity, Importance, and Truth of the Doctrine of Salvation—Isaiah's Prophecy of the Saviour's Advent—the Birth of Jesus Christ—Calling his name Jesus—the Humility of Christ—Christ our great High Priest—the scriptural Doctrine of Redemption—a Resurrection of the Dead, the Doctrine of both the Testaments—the Resurrection of Christ and ours equally certain—our Saviour's Ascension into Heaven—preaching Christ crucified—the unchangeable Friend—the Author of eternal Salvation to them that obey him—the true Vine—the Divine Mercy, and the Christian Temper and Conduct—Christian Practice—Christian Charity—doing the Will of God—the Gospel hid to them that are lost.

It will be perceived, that, though there is not much speciality in the subjects, they are chiefly of one general character; and the selection of the sermons, we are informed, was determined by the subjects 'and not at all by any conceit of excellence in their composition.' Though there is a slight peculiarity in the author's view of Christianity, these subjects are presented, substantially, in the same light as in the ordinary ministrations of evangelical preachers. The doctrines are not stated with any remarkable precision, nor maintained with any steady process of argument. The composition is indeed, for the most part, quite loose and immethodical; a succession of thoughts connected or not connected, as the case may happen—easily occurring to a mind not accustomed to any severity of intellectual discipline—and hastily thrown on paper just as they occurred. A large proportion of them are perfectly commonplace. Here and there they carry a degree of point and discrimination. A few of them are considerably raised and bold: and now and then they are extravagant, from carelessness or from system. Of this last description we have noticed several instances besides these two. 'He' (the Mediator) 'must be able to do, what seems to require a greater exertion of almighty power, than the production of matter and of intelligent existences; he must secure the glory of the divine perfections, in a dispensation of mercy and grace towards guilty and depraved creatures.' (p. 60.) '—the eternal salvation of millions, and of millions of millions, of fallen creatures,' &c. &c. (p. 39.) It is needless to say that this is a number vastly exceeding, in all probability, the whole assembly of the last day. And as to the former passage, it seems very unthinking to represent any effort or proof of power as greater than the creation of something out of nothing.—The whole strain of the sermons indicates, we think, much genuine piety and zeal, great familiarity with the scriptures, (quoted, however, too much in masses,) and very little personal ostentation. The exhortations are serious and earnest, and the whole language runs on in a free

inartificial manner. Our great complaint is, that there is but little accurate, sterling, useful thinking; but little to make any reader feel that he better comprehends any part of religion. There is also a great sameness of sentiment through the volume. And this is a natural consequence of that peculiarity we have alluded to, in the mode in which he contemplates revealed truth, and zealously insists that every Christian instructor should apprehend and display it. The peculiarity consists in a frequent express repetition, and a habitual systematical observance, of a principle formed on a strained inference from the apostle's determination, expressed to the Corinthians 'not to know any thing among them, save Jesus Christ, and him crucified.'—It may be presumed that all enlightened and devout readers of the Bible, must clearly perceive the grand pre-eminence of the doctrine of a Mediator among the doctrines of that revelation; must perceive that this great truth, or rather combination of truths, (for it comprizes in its very essence several truths in detail) throws a peculiar light over the whole system of moral and religious truths, and places them all in a certain relation to itself; and that therefore a Christian speculator must contemplate them, reason on them, and inculcate them, in that light and that relation, from a conviction that otherwise his view of them will be incomplete or deceptive. But what Mr. Jesse insists on, is something different from this. Nothing, to be sure, could well be stated with less precision than his view of the subject, though it is so often reverted to; and we cannot hope to make it intelligible by saying—that his principle is, that all religious and moral truth, at least all that a Christian can consistently regard or teach, is in some manner formally contained in, and absolutely of a piece with, the doctrine of a suffering Saviour; insomuch that no point of morals and religion can with propriety be argued or enforced, otherwise than as a constituent part of this comprehensive doctrine. Whatever may be the precise nature and extent of the principle, it aims to assert something much more than that the doctrine on all moral and theological subjects should be so taught, as to be strictly in *coincidence with* the chief points in the theory of the mediatorship of Christ, so as to form consistent adjuncts to that theory, and compose, together with it, and in conformity to it, one wide and complicated, but harmonious system. It is obvious, even to Mr. Jesse, that all the vast assemblage of important propositions which constitute the grand whole of moral and religious truth, cannot be *identical* with those distinct propositions, which enounce specifically the mediatorship of Christ, or the several parts or views of that mediatorship; but he will have all those numerous propositions *so consubstantial* (if we may so express it) with these particular

and comparatively few propositions, that all the diversified truths they express, or seem to express, shall be but modifications or parts of the doctrine enounced in these propositions respecting the mediatorship. Or, at last, all the truths that are fit for Christian use must so be consubstantial with that doctrine; and thus all right statement of religious and moral truth will strictly be, in substance, preaching Christ 'crucified.'—We are aware that these lines of ours will appear extremely obscure, though we may think them sun-beams of light and precision compared with those of our author. If they do not convey something like his doctrine, (we really cannot be certain of the identity) we wish that either it had been better explained, or all printed enlargement on it forborne.

The effect of such a principle, in its practical observance in teaching religion, will be, either the exclusion from notice of a great number of important truths and moral maxims held forth in the comprehensive instructions of the Bible, and deducible from just reasoning on its declarations; or a most laborious systematic endeavour—not to exhibit all the truths in harmony, on the grand basis of the mediatorial economy, but—to force them all into one form, of course to constrain some of them to seem to be different truths from what they really are—if there be not too much absurdity in such an expression. In either of these ways, the system of religion and morals will be rendered vastly narrower than the Bible, and presented to inquiring minds in a form, which they must abjure their most established rules of right thinking in order even to understand.

What we have tried to describe as the characteristic peculiarity of these sermons, appears in so many passages, scattered through the volume, is so incompletely expressed in any one of them, and is complicated every where with so much that is perfectly true and common, that we could not, without a great deal of room and trouble, give the quotations requisite to exemplify that peculiarity.

We would very willingly extend this article, if many words were necessary to express, that, while we question the necessity of this publication, we have a strong conviction of the piety and zeal of the author, and that the volume contains much which it is very useful to preach, though it be by no means necessary to print.

Art. X. *A New Analysis of Chronology*; in which an Attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the Prophecies relating to them, on Principles tending to remove the Imperfection and Discordance of preceding Systems. By the Rev. William Hales, D.D. &c. Vol. II. In two Parts, 4to. pp. 1440. Rivingtons, 1811.

(Concluded from p. 208.)

THE learned author's illustrations of the criticism and theology of the book of Job conclude his 2nd period, which embraces the events of sacred history from the deluge to the birth of Abraham. The 3d period is from the birth of Abraham to the entering of the Israelites into Canaan; 543 years. Period 4th, to the establishment of the regal state in the person of Saul; 498 years. Period 5th, to the revolt of the ten tribes; 120 years. Period 6th, to the capture of Jerusalem by Nebuchadnezzar; 404 years. Period 7th, to the reform by Nehemiah; 166 years. Period 8th, to the birth of John the Baptist; 415 years. Period 9th, to the destruction of Jerusalem by the Romans; 79 years. Period 10th, the history of the Christian church, as correspondent with prophecy, down to the present era; and from the time in which we live, according to Dr. H.'s opinions on the predictions of Daniel and St. John, to the end of the sufferings and militant state of the church; which he calculates will be 1880. Then is to follow the Millennial state, which our author extends to a thousand generations; and in which he zealously maintains, not only that genuine Christianity shall universally prevail in purity of knowledge and practice, but that (as many ancients, and some moderns have thought) Christ shall, in his visible human nature, reign on earth. We shall have an opportunity in the sequel of offering some remarks on this topic.

A leading object of the work is, to interpret the prophecies relating to the person and mediation of the Messiah. The attention paid to this point is laudable, and the results are often interesting and satisfactory, but too frequently otherwise. While critical disquisitions in support of the learned Doctor's views are, in many instances, of little importance, drawn out to a tiresome length, in other instances, where real difficulties exist, and serious objections have been raised by the disciples of the Grotian and the modern German school, we are not furnished with a single notice of such difficulties, nor with any criticism which might *virtually* imply a solution of them. It is remarkable that, though the author ably illustrates the prediction concerning the son of David in 2 Sam. vii. 1—16. he makes no mention of the 19th verse, which fur-

nishes a clear and forcible argument in favour of his interpretation of the preceding verses.—“And yet this is a small thing in thy sight, O Lord Jehovah! Thou speakest with regard to the family of thy servant even to a long futurity: and this is the law of THE MAN [הָאָדָם, the Adam, i. e. the new federal chief; 1 Cor. xv. 45.] O Lord Jehovah.” We still more regret the absence of any notice of the prophetic “last words of David,” in 2 Sam. xxiii. which Dr. Kennicott has so satisfactorily restored and illustrated.*

Dr. H. takes high ground in uniformly rendering the constantly recurring expression in the Old Testament, “the word of Jehovah,” by the ORACLE of the Lord; and applying it to the personal and eternal Logos. We wish he had brought together his reasons in a condensed form, so as to have satisfied us of the propriety of this canon of criticism, before its application was regularly assumed. The following passage is the nearest approach to such evidence that we have found, except one in Vol. 1. p. 317, which is rather a statement, than a proof, of the position.

‘It [1 Kings xix. 9.] demonstrates the personality of the ORACLE OF THE LORD, who seems to have appeared in a human form at first to Elijah, and afterwards in glory; and also the propriety of rendering DABAR IAHOH, not “the word of the Lord,” as in the English Bible, which is frequently confounded with the *written* word, but the ORACLE OF THE LORD, as expressly rendered by St. Paul in this place, ὁ χρηματισμὸς; the ORACLE, Rom. xi. 4. whom he elsewhere calls the SPEAKER, ὁ λαλῶν, Heb. xii. 25. because λαλεῖ τὰ ῥήματα τοῦ Θεοῦ, “he speaketh the oracles of God,” John iii. 34. And so should the synonymous terms, ὁ λόγος, John i. 1. &c. ὁ λόγος τοῦ Θεοῦ, Rev. xix. 11. &c. ῥῆμα Θεοῦ, Heb. xi. 3. (taken from the usual renderings of *Dabar Iahoh* throughout the Septuagint version) be translated THE ORACLE, &c.’ p. 426.

Dr. H. seems not to have considered that χρηματισμὸς, like all verbal substantives of the same derivation, (from the preterperfect passive) must have a *passive* signification, and cannot be applied to an *agent* without violating the analogy of language. This support of his position seems, therefore, to fail; and, if we had other and sufficient evidence of the position itself, we should still object to the using of the term *Oracle* for the purpose of Dr. H. It denotes the *matter* delivered as a divine message, or the *place* in which it is delivered; but it cannot properly signify the speaker.

Dr. Hales is singular, and, we fear, *unfortunate* in rendering אָדָנָי, (Adonai) “THE REGENT,” as he uniformly does. He refers, indeed, to one of his former works, in which, he says,

* Vide the passage at length in *Eclectic Rev.* Vol. II. Part I. p. 12.

he has 'shewn the propriety' of this translation; but this is not dealing handsomely with the purchasers of these heavy quarto volumes, of whom few can be presumed to be in possession of the Dissertations referred to.

He concurs with some of the ancients in considering the *Orebim*, who sustained Elijah when he concealed himself from the wrath of the impious Ahab, as being the natives of the country, and not "ravens," according to the general supposition. We have no objection to this gloss, on the principle pleaded by Dr. H. (*nec Deus intersit*; &c.); but it would have been satisfactory if he had answered the arguments of the sagacious Bochart, in defence of the common interpretation.

We are gratified with the observations of our author on the history of Cyrus the great, confirming the reasonings of our learned countryman, Hutchinson, in support of the credibility of the leading facts in the *Cyropædia*, and the improbability of the narrative given by Herodotus. At the same time we must remark, that this circumstance ought not to be turned to the account of those who have charged the father of history with malignity and designed falsehood. He lived too near the period of the Persian war to gain information unaltered by Grecian animosity. But Xenophon's opportunities, in the service of the younger Cyrus, were in the highest degree favourable to the collection of accurate materials.

In his illustration of the prophecy of Haggai, ch. ii. 6—9. Dr. H. justly reproves the modern and disgraceful facility of relinquishing important interpretations of passages, however well supported, in favour of some novel gloss of far less evidence, but fashionable, because it is *anti-evangelical*, and because it yields a sense perfectly nugatory to any purpose of doctrine or religious practice. On an instance of this kind in Archbishop Newcome's *Minor Prophets*, our learned author observes:

'There seems to be an alarming propensity in some modern expositors of scripture, to relinquish evidence the most tenable, on the first suspicion of its authenticity; either through *indolence*, because they will not search the scriptures thoroughly; or through an *affectation* of candour, and freedom from prejudice. Such weak and injudicious concessions from the friends of religion, are more injurious and mischievous than the open attacks of its enemies: the pestilence that walketh in darkness is more formidable than the arrow that flieth in the noon day.' p. 516.

To the criticism and interpretation of the NEW TESTAMENT, Dr. H. has paid distinguished attention. His observations are often judicious and useful; but sometimes they disappoint us by the omission of subjects reasonably to be expected, and too generally they tire by their prolixity.

In treating on the origin of the first three Gospels, he supports the opinion of Griesbach and Townson, that Mark compiled his gospel from those of Matthew and Luke, 'with the exception of about four-and-twenty verses, which contain facts not recorded by either of his predecessors, but illustrative of the general subject.' p. 667. With the utmost respect for names of such authority, we fear that the requisites of the case are not answered by this hypothesis, though it is less objectionable than the unsatisfactory and too complex one of Professor Marsh. It is not sufficient to account for the verbal coincidences: the verbal differences, also, in the relation of the same fact or discourse, must be provided with a solution. In an inquiry of so much doubtfulness, and yet interesting to the Christian as well as the scholar, we shall be excused if we propose a theory, which, in our judgement, possesses more advantages and fewer embarrassments than any other with which we are acquainted. It appears to avoid the charge of derogating from the sacred character and inspiration of the evangelists; it demands no violent conjectures, but only such suppositions as few will deny to be in a high degree probable; and it seems sufficient to account for all the phenomena.

The great objects of the apostles, in their official labours, were, first, to convert men to the faith and obedience of Christ; and, next, to inform and edify those who were, from time to time, converted. In discharging the duties of the second class, the apostles would be solicitous to communicate, as the converts were deeply concerned to know, all suitable details relative to the actions and discourses of the Lord Jesus. We have a clear, though quite incidental, proof of the circulation of such information, in an instance not recorded by any one of the evangelists, in Acts xx. 35. The relations thus given would be of various matter, according to the topic of immediate instruction; and they would comprehend one or more anecdotes or discourses, as the judgement of the inspired relator might dictate the propriety of selection. We need not remark on the value of such relations, from those who had been "the eye-witnesses and attendants of the Word," and who had the promise of his unerring Spirit to "bring all things to their remembrance. Within the confines of Judea, the apostles would usually deliver their discourses in Syro-Chaldaic, the current language: in other places they commonly spoke the Alexandrian Greek.

It is not probable that any of the apostles, during the first few years of their labours, would commit to writing any large accounts. But they might, on request, write down such or such a particular relation or discourse of their Divine Master. Or some one of their hearers or disciples wrote those re-

lations from their mouths. In each of the communities of Christian converts which they formed, it may be presumed that one person, at least, was competent to do this. The revision of the particular apostle from whose dictation the record had been written, would be solicited, whenever opportunity permitted. Thus a number of detached portions, some very brief, and others longer, some in Syro-Chaldaic, but most of them in Greek, would obtain justly the credit of apostolic sanction; and would be preserved, read, copied, and revered accordingly.

The application of this hypothesis is easy. To the evangelists, Mark and Luke, who were not apostles, they were invaluable. It may be presumed that they would diligently collect them, that they were able fully to appreciate their authority, and that they would introduce into their respective narratives those which they knew to be of indubitable authenticity. Some of these fragments might have been inserted by St. Matthew himself in his original gospel; or some of them might be select extracts from his work, or Greek translations of them. It is evident that a large part of the gospel of Luke consists of detached anecdotes, not even connected by a succession in the order of time; and it may be inquired whether the Ἀπομνημονεύματα τῶν ἀποστόλων, mentioned by Justin Martyr, were not fragments of this valuable and authentic description.

From the whole, we venture to suppose, that, where we find continued verbal agreements in the three, or in two, of these sacred writers, there we are reading an apostolic Greek fragment, which each possessed, and faithfully inserted; and that, where the coincidences are not verbal, but lie in the order of clauses and sentences, each evangelist had before him a copy of the same *Syro-Chaldaic* fragment, and that he translated it for himself.

We have looked in vain for a solution of the difficulty in Luke iii. 1. relative to the year of Tiberius; and yet such a subject was certainly more to be expected in this chronological work than the theological criticism with which it is filled. The history of the woman taken in adultery, and the doxology in Matt. vi. 13. are largely commented on, but without any notice of the question upon the genuineness of those passages. The passage in the copies of Josephus, usually called his testimony concerning Christ, is zealously maintained to be genuine, but with no force of argument that we can discover, and without even an attempt to remove the weighty objections against it. Dr. H. contends, that external baptism is regeneration; but, from a variety of better sentiments avowed in his work, we hope that he sincerely believes, and practically enjoys, the renewing and purifying influences of the Holy Spirit.

In his interpretation of the prophecies yet to be accomplished, our author finds matter for the most melancholy forebodings. We cannot help supposing that he is unacquainted with those more encouraging signs of the times which cast many beams of light across the gloom of national difficulties; or that, from some unworthy prejudices, he is unwilling duly to appreciate them. He anticipates the deepest depression of the pure religion of Christ, and the triumph of infidelity, popery, and persecution; and he terrifies himself with the picture of the British empire, and its now free and favoured metropolis being the seat of the last and most dreadful persecution. The subject is too serious to be trifled with; but we can scarcely forbid a smile in discovering that the most dismal presages of our hastening woes are drawn,—not from the profligacy and immorality of the high and the low ranks of our countrymen; not from the guilt of the blood of millions sacrificed at the shrine of war; not from the prostitution of holy institutions, not from the number (we thank God that we hope it is daily diminishing, and the opposite class increasing) of clergymen who deny and revile, under pretence of *refuting*, the doctrines to which they have solemnly subscribed; not from the ignorance of the poor who perish for lack of knowledge; not from the perversion, by scandalous speculation, of the noble provisions made by parliament for the instruction of the benighted and superstitious population of Ireland;—not from such causes as these does Dr. H. sound his alarm,—but on account of the spoliation of church lands at the Reformation, the alienation of tythes in some instances, and a composition for them in others, the increase of itinerant and lay preachers, the admission of papists in Ireland to the elective franchise, and, as the last and most terrible calamity of all, the removal (should it ever take place) of all penalties and disabilities from those whose consciences or whose prejudices will not allow them to conform to the church by law established!

Dr. H. concludes the present portion of his work by a laboured attempt to maintain the doctrine of the Chiliasts, of a “first resurrection” of the martyrs and other saints, and their exercising a visible and earthly reign with Christ, as their secular Monarch, for a thousand *generations* (as our author conceives) previous to the final and universal judgement. To this sentiment, though a favourite with many, we cannot but entertain objections. The *fons erroris*, in the case, seems to be an unchristian opinion on the nature of true glory. Men, too much attached to the splendour of wordly greatness, have seen little to attract them in the beauties of holiness, the glories of a general conversion of mankind to the knowledge and prac-

tice of true Christianity. Hence they have *literally* interpreted the symbolical and figurative language of the scriptures, in describing the future extent and influence of pure religion. They have forgot, or they have not duly considered, that the kingdom of Christ is *not of this world*. Their notion is inconsistent with the existence of that discipline, duty, and trial, which the scriptures represent as the constant appointment of God for his church before the period of heavenly glory. That there will be a very happy and triumphant state of the Christian interest in the present world, we believe and gladly expect; neither are we terrified with the spectres which Dr. H. conjures up to deter the government and people of Great Britain from improving the church establishment, and enlarging the liberties of separatists. We augur well from the signs of the times, distressing as many passing events are: but they are really *passing*. Knowledge, education, the written scriptures, and the preached gospel, are widely and rapidly extending their benignant influence. From their triumphs, secular governments have nothing to apprehend. The order of society will go on undisturbed: its evils only will be redressed, by the silent and salutary operation of principles which will benefit nations in making individuals truly virtuous and beneficent, humble and holy. This, we presume to conceive, is the promised kingdom of the Messiah in its ultimate and universal prevalence: a *reign of holy principles*, by the grace and spirit of Christ in the hearts of men, and of holy actions in their lives; "a kingdom which is not meat or drink," outward rites and forms, but "righteousness, peace, and joy in the Holy Ghost."

Art. XI. *Pure and Undeified Religion*. A Sermon preached before the Governors of the Scottish Hospital in London. On the 24th of November, 1811. By Robert Young, M. D. D. R. I. Minister to the Scotch Church, London Wall, and Chaplain to the Scottish Corporation. 8vo. p.p. 52. Richardson, Cornhill. Hatchard, &c. 1811.

THE very benevolent institution mentioned in the title page we have just transcribed, has found in Dr. Young, an able and zealous advocate. Selecting for his text the 27th verse of the 1st. chap. of James ("pure and undefiled religion," &c.) he enlarges in an earnest, and frequently impressive manner, on the two propositions of which he is of opinion it consists: 1st. that the gospel, as the word of God, is pure, and ought not to be defiled: and 2d. the tendency of the gospel, pure and undefiled, is to produce charity in the heart, compassion towards the afflicted, and personal purity of life and conversation. Under the latter division of the discourse, we meet with several affecting descriptions and appeals, which however would have lost no part of their effect, had they been somewhat less rhetorically

managed. Towards the close of the sermon, Dr. Y. enters into a few particulars respecting the Scottish Hospital, with a view, of recommending its interests to public patronage.

'In the year 1665 it was incorporated by royal charter. At that time the number of our countrymen in London was exceedingly small. This circumstance induced them to believe, that, by erecting a hospital, or workhouse, they might sufficiently and most effectually provide for all their poor. A few years convinced them of their error. The happy union of England and Scotland, which was effected about the beginning of the last century, while it identified their mutual interests, and consolidated their mutual strength, opened, at the same time, a more general intercourse betwixt the inhabitants of both. The eyes of the nation followed the royal presence, and the metropolis naturally became the resort of the ingenious and enterprising from all parts. The bold and adventurous spirit of the North soon drew multitudes away from their native homes. The superior education which, in their parochial schools, the humblest of the Scottish peasantry received, and the virtuous habits which they had early imbibed in the bosom of their majestic mountains, qualified them, in general, for maintaining respectability in the new society into which they were received, and conducted some of them to considerable affluence and power. The success of a few, agreeably to the natural effect of human events, encouraged others to seek, upon a wider theatre, larger scope for their industry, ingenuity, and talents. The *successful* candidates for wealth, independence, and distinction, are, in every society, however, necessarily few. While some were enjoying in splendour the fruits of their well-earned industry, many were drooping under disease, misfortune, and age, and sinking into the most abject poverty and helpless want. The house, or *hospital*, which was intended as the common receptacle of all their poor, was soon found altogether incapable of fulfilling the benevolent purposes of the charter. Besides, the very idea of such an house, it was now discovered, was contrary and repugnant to all the honest and high-born feelings, which the Scottish peasant had inhaled with his native air; and that multitudes, sooner than become the inmates of a *workhouse*, were contented to suffer unnoticed, and die unpitied and unlamented.

'In the year 1775, under the auspices of our present venerable and beloved Monarch, the charter was again renewed, and the management of the charity materially and beneficially altered. Instead of receiving the poor into one house, the Society now administered to them, either weekly or monthly, such stated or occasional assistance as their several circumstances required; and, instead of *reserving* their bounty, till the petitioner was no longer fit for *any* labour, it strengthened, by timely relief, the sinews of their remaining industry, and encouraged, by their countenance, their assiduity and perseverance. The poor now ate their crust with comfort, in the midst only of their own families, and preserved to their latest age, the virtuous habits, and best feelings, of their younger years.

'In this state the Society now appears before the public, and exhibits I will venture to say, as much judgment in its management, and as

many benefits in its exercise, as can be summed up by any Institution of a similar kind.'

The statement is too diffusely amplified to allow of further extract.—It may be proper to add, that the profits of the discourse are to be applied to the benefit of the institution.

Art. XII. *Catalonia*, a Poem, with Notes, illustrative of the present State of Affairs in the Peninsula. 8vo. pp. 50. Longman and Co. 1811.

THE tone and temper of this little ballad are pretty much in unison with Mr. Scott's poem of Don Roderic. The style in which it is written is not unpleasing, nor destitute of spirit; but the author would probably have succeeded better had he given more of narrative and less of declamation. We subjoin a few stanzas, in which he assumes the attitude of a remonstrant.

- ' O, Spaniards ! in a cause so high,
Can such perfidious chiefs be found,
Who, in the hour when danger's nigh,
Will yield a rood of Spanish ground ?'
- ' O ! fatal blindness, that confides
To palsied hands the sacred trust,
Whose weakness ev'ry tongue derides,
While Ebro blades in scabbard rust.
- ' Whom, when the tocsin calls to arms,
Divided councils still engage ;
While treach'rous leaders spread alarms
To check the peasant's noble rage.'
- ' And, Spaniards, why this cold reserve ?
Why thus from closer ties refrain ?
Our cause allied—will England swerve,
Or shuns our union haughty Spain ?'
- ' Shall dark distrust our purpose doubt,
If side by side, with hand and heart
United, we should raise the shout,
And triumph o'er your tyrant's art.'

The notes are, in our opinion, more interesting than the poem. The author enters at some length into the state of affairs in the peninsula; and though his anticipations, perhaps, are rather sanguine, he seems to have been an attentive observer of the Spanish character, and many of his remarks are sensible and judicious. The Catalans he seems to regard with peculiar partiality.

' In the simplicity of his habits, in the peculiar manliness and activity of his disposition, the Catalan peasant differs much from those of the other provinces. His well-known integrity is justly esteemed. A Catalan messenger is never known to fail in his fidelity, when trusted with the most valuable property. He wraps the money in his sash, and will travel sixty or eighty miles a day, sleeping on his face to protect his charge, when he lies down to rest. His daily habits inure a Catalan to the severest priva-

tion and fatigue ; a slice of course bread, an onion, or a few dried garvan-ros, are sufficient to sustain him ; and for repose he seeks no other bed but the ground, no other canopy than the skies.

The Catalan peasant, amidst all his misfortunes, has preserved his spirit, his activity, his persevering resolution ;—or, to speak more correctly, every new enormity committed by the French has only excited a keener sense of his wrongs, a more implacable hatred to his cruel enemy, and a more determined resolution to subdue him. It is the common remark among them, though now deprived of all their fortified places, and even driven from their villages to the mountains, that “ the war is only just begun.” They seem to be entirely assured that they shall ultimately drive out the French, and look to us, as their sincere allies, to accomplish it. They ask only arms and ammunition in such proportion as to enable them to associate in formidable bodies, to deter the enemy from approaching their retreats. One of them, a fine stout fellow, lately applied to the officer commanding the British squadron off Arens de Mar, for a supply of arms. He was informed there was no depot on board the English men of war, from which they could be furnished, but was offered a musket for himself ; he declined it, however, saying, not one nor one hundred would answer his purpose ; but if such a number could be given them as would arm a village, they would then defend themselves, and, by uniting two or three neighbouring villages, they would soon prevent the French from coming among them. He was recommended to apply to the superior junta of Catalonia, but he turned away abruptly upon the proposal, declaring, they were the first against whom, perhaps, these arms might be directed, for it was their misconduct had brought ruin upon the principality.’ pp. 34, 35.

From the tenor of the dedication (to Mr. Walter Scott) it should seem that the author of this production is a naval officer.

Art. XIII. *On the Operation of largely puncturing the Capsule of the Crystalline Humour, in Order to promote the Absorption of the Cataract, and on the Gutta Serena, accompanied with Pain and Inflammation.* By James Ware, Surgeon, 8vo pp. 30. Mawman. 1812.

THE remarks of which this tract consists, are taken from the third edition of Mr. Ware’s excellent *Observations on the Eye* ; and are published in this detached form to accommodate the purchasers of the previous editions.

In our review of the *Observations* (Ecl. Rev. Vol. I. Part. ii. p. 761.) we took notice of an important passage, in which the author stated, that in children born with cataracts, the crystalline humour is generally, if not always, found either in a soft or fluid state, and that if it be not accompanied with an opacity either in the anterior or posterior portion of the capsule, the happiest results may be expected from largely puncturing this capsule with the couching needle. In the first part of the tract before us, Mr. W. is careful to limit the employment of this operation to the cases of infants and young persons ; the operation of extraction, in other cases, being, in his opinion, decidedly preferable. He also gives a minute, and, we need scarcely add, a highly valuable, description of the mode of puncturing, which, since the discovery of the extraordinary property of the extractum belladonnæ in causing the pupil to dilate, is rendered much less

dangerous, though from the necessity which generally exists of repeating the operation, the progress of cure is tediously protracted.

In the second part of the tract, Mr. W. relates several cases, in which a most distressing pain and inflammation, which had attacked persons labouring under gutta serena, were effectually removed by making a puncture through the tunica sclerotica into the ball of the eye; an operation which Mr. W. has also found successful in two instances of recent blindness, accompanied with a dilated pupil.

Art. XIV. *Ballad Romances, and other Poems.* By Miss Anna Maria Porter. 12mo. pp. 106. Longman and Co. 1811.

OF all that numerous class of persons who are prone to habits of composition, the poets seem to find most difficulty in *writing to themselves*. To cherish a passion for the muse in secret would be an enormity scarcely heard of; and a love of rhymes, accordingly, never fails, sooner or later, to give birth to a volume of poems. As the failure of rival competitors makes no impression on the ever multiplying candidates for poetical reputation, to attempt any thing in the way of dissuasion would be quite superfluous. Each one is sufficiently ready to acknowledge the silliness or stupidity of his neighbour's verses, but is so armed in vanity as effectually to repel any suspicion of the propriety of applying these epithets to his own. It is therefore pretty evident, that, as long as the liberty of the press continues, there is not much chance of any diminution in the frequency of these exhibitions of presumption and defect.

In the poems before us, we are happy to recognise an honourable exception from these remarks, which none will accuse of undue severity, who have occasion to inspect one-tenth part of the flimsy rhymes which annually issue from the press. The compositions of Miss Porter, it is true, are not remarkable for elevation of thought, or terseness of expression; but she usually writes with elegance, and is sometimes peculiarly successful in portraying the gentler emotions of the heart, and the simpler scenes of domestic life. As an example, we may give the following verses, intitled 'Remembrance of a little Favourite,'

' Ah! sweetest child! tho' ne'er again
I may to this sad bosom press thee,
Yet still thro' years of anxious pain,
My heart shall love, my lips shall bless thee.

' Still, still with tears of fond regret,
Shall thought in waking dreams recal thee,
And oft by many fears beset,
Muse o'er the ills that may befall thee.

' For never can I cease to dwell
On all thy looks and acts endearing;
Thy prattling tongue, remembered well;
Thy gaze, while song or story hearing.

' Those speaking eyes, that kindled oft
With more than childish sense or feeling;
Those pretty arms caressing soft;
That kiss to dry my tears when stealing.

- 'That mimic air of martial rage,
While sword or gun thy hand was grasping;
That studious look o'er letter'd page;
That smile, while watchful Pero clasping.
- 'That fairy grace, with which thy feet
Danced artless, every eye delighting,
While pleasure, genuine and sweet,
Shone from thy features, love-exciting.
- 'Those budding charms of mind and heart;
That wond'rous taste, that temper even;
All, all thou wast, nay, all thou art,
An angel turning earth to heaven.
- 'These from my heart no time can take,
Nor changing scenes make me forget thee;
I loved thee for thy own sweet sake,
And for thine own sake shall regret thee.'

pp. 163—165.

Among the poems are several sonnets; and considering how very seldom attempts in this department of verse have proved successful, those of Miss Porter are entitled to a considerable degree of praise. In point of finish, the following sonnet to Night, is not unobjectionable, but some of the individual lines are bold and forcible.

- 'Now gleam the clouded host of stars! and now
The vestal Dian with her lamp of light
Half-veiled in mists, above the mountain's brow
Glides thro' the shadowy sky, and gilds the night:
Here, while the desert moor, the water still,
In deepest gloom are stretched, and dim and far,
The hamlet rests in sleep, what fancies fill
This lonely heart, and holier musings mar!
For haply now, amid yon specious scene,
Death's noiseless scythe some blooming youth destroys;
Or Sorrow o'er wan embers weeps past joys;
Or houseless Hunger raves with anguish keen;
Or Murder o'er some corpse, with bloody hands,
Heark'ning the last dread cry, tremendous stands!'

In the 'Ode to a faithless friend,' (p. 153.) there is a very perceptible glow of feeling,—though it will be read to much disadvantage by those who happen to have seen Mrs. Opie's exquisite ballad, which has for its burden,—“Forget me not! forget me not!” We transcribe Miss Porter's ode entire.

- 'When day with all her train hath fled,
Say, canst thou seek thy downy bed,
And calmly there repose thy head,
While thou rememberest me?
- 'And canst thou at the morning hour,
In dewy wood, or rosy bower,
With transport feel bright nature's power,
While thou rememberest me?

' At eve, when social crowds are nigh,
Say can thy conscious heart beat high
At fond affection's gazing eye,
While thou rememberest me?

' Ah! sure a poison must distil
From every sweet emotion's thrill,
And self-reproach thy breast must fill,
While thou rememberest me?" pp. 153, 154.

Fortunately for the fair author, these extracts have left us no room to comment on the first half of her volume. Morality apart, no imputation can sound half so heavy in the ears of a writer of 'Ballad Romances,' as that of dulness.

Art. XV. *The First Annual Report of the Society for the Support of Gaelic Schools.* With an Appendix respecting the Present State of the Highlands and Islands of Scotland. 8vo. pp. 50. To Non-subscribers, price 1s. Edinburgh, all the Booksellers. London, Seeley, Inverness, Grant and Co.

IN order to recommend the perusal of this report, and the pecuniary support of the institution it describes, we shall think it sufficient to present an abstract of its principal details, and a few extracts from its very interesting pages. Contemplations of this nature make us "glory in the name of Briton." In this country at length we begin to see that admirable precept obeyed—Regard not every man his own interests, alone, but every man the interests also of others.*

The Highlands and Western Islands of Scotland, comprehend a total population of nearly 400,000; the Islands alone, nearly 100,000. It appears to be annually increasing, and since 1750, has almost doubled. The population is so thinly scattered, that many islands contain from 50 to 150 acres to an individual.

The parish of Lochbroom, which appears to have scarcely any other means of instruction than the labours of its worthy clergyman, 'comprehends a tract of country, of the roughest and most difficult in Scotland, as extensive as the whole Synod of Ross, which employs the labours of twenty-three ministers, besides innumerable schoolmasters, catechists, &c.; it has seven preaching places, separated by large arms of the sea, rapid rivers, extensive moors, and tremendous rocks; some of them twenty, some thirty miles from the parish church, and without a single place of worship capable of containing the congregation in the whole parish.'

'There are about *four thousand* inhabitants in this parish, of whom, perhaps, *six or seven hundred* of the rich and poor may be able to read the scriptures in the English language; but, with the exception of about half a dozen strangers, the whole prefer religious instruction, and are more capable of improving by it, in the Gaelic. 2dly, about a score may be capable of reading a psalm, or chapter of the Bible, in Gaelic alone. 3dly, of consequence, *about three thousand precious souls in this parish alone are excluded from the word of life, excepting by the ear only.* Many of these

* *Μὴ τὰ ἑαυτῶν ἰκασθε, ἀλλὰ καὶ τὰ τῶν ἑταίρων.* Philipp. ii. 4.

cannot hear a sermon preached above twice or thrice in the year; and many are not within ten miles of one who can read the scriptures in any language! What can I say more to shew the importance of your Institution? I will add, that the people are deeply impressed with a sense of their own deplorable state, and feel an ardent desire after improvement: that they travel ten, twelve, sometimes twenty miles by sea and land to preaching.' pp. 15, 16.

Seven parishes are particularized, containing 22,501 inhabitants, of whom 19,367 'are incapable of reading either English or Gaelic. and many other parishes might be mentioned in a state equally destitute!'

'The district of the isles Uist and Barra contains a population of above 6500 Protestants, and 4500 Catholics, or 11,000 persons, scattered over a country above 80 miles long, by from 2 to 18 broad. In former times, this district was divided into six parishes, but now, in the whole of it, where there are but three parishes, there is only one parochial church! and this one church is situated in a corner of North Uist, at a distance of 12 miles from Saund, the most populous quarter of the parish! In North Uist, also, there is but one parochial school; and though a school belonging to the Society for propagating Christian Knowledge is taught in Benbucula, (an island to the southward) yet here is a district of two hundred square miles, containing at least seven thousand inhabitants, intersected by a boisterous sea, and numerous fresh water lakes, where no proper means of education are to be found, where no parochial school is taught! To conclude this part of our Report, of the seventy-eight inhabited islands above stated, a number are at this day still totally unprovided with the means of instruction. They have no resident clergyman—no missionary on the royal bounty—no catechist—nor a school of any description whatever! The only advantage which many of them enjoy is a sermon four times in the course of a year, and others are visited only once in six months!' p. 6.

The mode which some benevolent individuals have derived for relieving a condition so truly deplorable, and rendering the bounty and zeal of the British and Foreign Bible Society still more available for the communication of religious knowledge, is the institution of circulating schools; a plan which has been for many years pursued in Wales, with eminent success. The language to be taught is the Gaelic. The books, a spelling book, psalm book, and bible; the Scriptures being without note or comment. If the inhabitants of a district cannot provide a schoolroom, the society pay the expence. The teacher resides not less than six months, nor more than eighteen; and on his removal it is expected some proper person may be found to fill his place, not excluding however the repetition of his visits, or the further aid of the Society, if necessary. Books are to be given or sold, according to circumstances. A time is to be set apart for instructing adults. 'In a mountainous country, intersected by rapid rivers and arms of the sea, where children can be collected (especially in winter) only in small groups, these circulating schools seem the best, if not the only expedient.'

In answer to the only conceivable objection which can be anticipated to this admirable institution,—that it teaches Gaelic only, and tends to discourage the acquisition of English, we insert some very striking remarks, furnished by the best authority, relative to the Welsh Schools, which are exactly applicable to the Gaelic.

'1. The time necessary to teach them to read the Bible in their vernacu

lar language is so short, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years time, during which long period they are concerned only about dry terms, without receiving one idea for their improvement.—2. Welsh words convey ideas to their infant minds as soon as they can read them, which is not the case when they are taught to read a language they do not understand.—3. When they can read Welsh, scriptural terms become intelligible and familiar to them, so as to enable them to understand the discourses delivered in that language (the language in general preached through the principality); which, of course, must prove more profitable than if they could not read at all, or read only the English language. 4. Previous instruction in their native tongue helps them to learn English *much sooner*, instead of proving in any degree an inconvenience. This I have had repeated proofs of, and can confidently vouch for the truth of it. I took this method of instructing my own children, with the view of convincing the country of the fallacy of the general notion which prevailed to the contrary; and I have persuaded others to follow my plan, which, without one exception, has proved the truth of what I conceived to be really the case.”

The institution is at present only in its cradle; but its exertions have already proved it to be a Hercules. It contains within itself the talents, the benevolence, and the activity, necessary to success. To the liberality of the public it appeals for the requisite funds. A subscription of half a guinea constitutes a member. The Earl of Moray is President. Sir James Miles Riddell, Bart. Rev. David Johnson, D.D. Charles Stuart, M.D. Robert Scott Moncrieff, Esq. Vice Presidents. John Campbell, Esq. Tertius W. S. Treasurer. Mr. Christ. Anderson, and Mr. R. Paul, Secretaries. Mr. J. Campbell, Gaelic Secretary.

Art. XVI. *Night, a Poem.* 8vo. pp. 71. Price 4s. Longman and Co.

THERE is no truism which it gives us more uneasiness to repeat, than that goodness of intention is no guarantee of poetical merit. The strain of the following paragraph, for instance, is extremely commendable; but it is much to be regretted, we think, that it should be delivered in the shape of blank verse.

‘ Who shall our peace disturb, if we confide
In Him, the Almighty Potentate, who holds
The reins of universal nature; Him
Who raises empires: and who brings them low,
When they transgress the dictates of his will?
Though still the ruthless sword deals death around,
Fierce wielded by our proud, blaspheming foes;
He may, in mercy, cause it to be sheathed.
But should his will be that we must behold
Invading armies in our land, he can
Inspire our soldiers with heroic zeal,
Relying wholly on his needful aid,
That all the glory of our conquests may
Redound to him, whose outstretched arm has oft
Wrought us deliverance from our Gallic foe.’ p. 23.

Art. XVII. *A legal Argument on the Statute of William and Mary, Chapter 18, entitled "an Act for exempting their Majesties Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws," commonly called the Act of Toleration.* By a Barrister at Law, of Lincoln's Inn, 8vo. pp. 75. Price 2s. Butterworth. 1812.

Art. XVIII. *An Enquiry into the original and modern Application of the Statute of the 1st of William and Mary, commonly called the Toleration Act.* By the Author of "Hints on Toleration." 8vo pp. 45. Price 2s. Maxwell. 1812.

THESE two pamphlets on the extraordinary modern construction of the Toleration Act, which has lately been contended for, deserve the attention of the public, especially of the numerous class whose religious privileges appear at present in so much danger. The former, by a Barrister, is professedly a legal argument, and may be presumed to contain those views of the subject, on which the decision will shortly be made. We have not room, at present, to enter into this important question; but shall probably find some other occasion of discussing it at large.

Art. XIX. *Miscellaneous Exercises*, consisting of selected Pieces of Prose and Poetry, written in false spelling, false grammar, and false stops, calculated to convey Amusement and Instruction to Young Minds, as well as to promote Improvement in the Orthography of our own Language. By the Rev. W. Jillard Hort. octavo. pp. 250. Longman and Co. 1811.

WE have seldom witnessed a more deplorable instance of "labour lost," than is exhibited in this book of exercises. How any one can suppose, that by dooming little boys and girls to work through two hundred and fifty pages of the most uncouth and barbarous jargon, it is possible for the English language to be tortured into, any *improvement* is likely to be made in their orthography, is to us incomprehensible. Nothing, in our opinion, is more calculated to spoil it. Well educated persons can generally perceive in a moment if a word *looks* wrong; but there is great reason to doubt whether this power of discrimination would long survive a course of these miscellaneous exercises. That our readers may have some notion of what Mr. H. has been at, we shall insert the exercise which he distinguishes by the title of 'conclusionion.'

'We Prayse the O Godd we acknolledges Thee two bee thee Lorde Aul thee Erth do Wurship Thou thee Fathur Evurlasting to Thou aul Anjels cries alloud the Hevens and aul thee Pours theirin To thee cherrubim and Serrafim continually does cri Holie holy holye Lorde God Aul-mity who is and was and is to cum heven and Erth is full ov thee Gloory ov thine Magesty Aul thee most highest Ranks ov Intelligencies which Circles thine Throne Rejoicing Praises Thou the Author ov there Being thee Supportur of there Existanse and stands evur reddy to Execute thine Graishius wil Aul the Vertuous and Goode ov thee Morral Wurld Prayse Thou the Lorde of Providense Sunn M one and Starrs and all the Glorius hoste ov Heven Prayses Thou Ayre and the Ellements Thundur and liting Hale and Rayne and Stormie Windes Prayse Thee which maik the Clouds thine Charriot which ride uppon the Wings ov thee Wurlwind

Mountins and aul Hills Frute bairing Trees and aul Cedars Wilde beest and aul Cattel Reptiles and aul winged foul sets forth thine most wurthy Prayse and declares thine Glorie O Thou Eternal Rulur of thee Univerce Aul Creetures depends uppon Thou thee Soverain Lord for inn thine Hande is the life ov evry Living Thing and the Breth ov aul Mankinde These waits on thee O Jehovah that Thou may give they there Foode in due Seezun That Thou give them they Gathers Thee Open thy Hande them is filled with Goode Wen Thou Hide thine Countenance them quicklie Perrish wen Thou taik awai there Breth They Expires and Returns to their Duste Wen Thou send Forth thine Spirrit them is created and thus Thou rennew the faice of the Erth Let us Prayse Him for his Mity Actes and According two his Exceeding Graitness Bless the Lord O our Soles and aul that are within we bles His Holie Naim which forgive our Sinns which heel our Infirmittes which rescue our lifes from Destruction and crown us with Luvng kindnes whose Mursey Endure for Evur.

All authors it is to be presumed expect some recompense for their labours. As for Mr. H. if his anticipations on this head are at all extravagant, he cannot do better, we think, than digest the story of Alexander and the Pea-thrower.

Art. XX. *Practical Arithmetic*, or the Definitions and Rules in Whole Numbers, Fractions, Vulgar and Decimal: Mental Calculations: Rules and Tables for valuing Annuities, Leases, &c. Exemplified by an extensive and select variety of Examples relating to business: and Questions for Examination. For the Purpose of instructing Pupils in Classes. With Notes. By J. Richards. 2d ed. 12mo. pp. xii. 158. Price 3s. bound in sheep. R. Baldwin, 1811.

THIS book adds one term to the almost infinite series of treatises on arithmetic lately published;—but nothing, as we can perceive, to the real stock of information on that elementary subject.

Art. XXI. *An Impartial Examination of the Dispute between Spain and her American Colonies*. By Alvarez Florez Estrada. Translated from the original, by W. Burdon. 8vo. price 3s. Sherwood and Co. 1812.

SEÑOR Estrada is a very judicious and well-informed writer. His liberal views of subjects connected with political economy, are 'truly wonderful for a Spaniard,' and though we are, with his translator, of opinion that he is in error with respect to his main object, we do justice to the ability of his reasoning, and the purity of his patriotism and his intentions.

There can be little doubt but that the possession of the transatlantic dominions, have, in conjunction with a narrow and injurious commercial and colonial system, materially contributed to the national decline of Spain. The effects of these are ably and perspicuously traced by the present writer; who thinks it would have been happy for Spain, 'had an earthquake swallowed up these mines of gold and silver,' and if in their room she had possessed vallies abounding with harvests and herds of cattle. The influx of the precious metals enriched individuals, but the government and the nation were poor; Spain being only 'a sort of channel or canal, through which the wealth of America flowed in to other nations,' p. 145. The colonies

have, even by the admission of Senor E, been badly and despotically governed, and it has thus happened, by a sort of reaction, that either portion of the great Spanish empire has contributed to the injury of the other.

We do not follow this writer through the interesting details, and specious though fallacious reasonings by which he endeavours to prove it criminal in the distant provinces to reject the yoke of Old Spain. The most efficiently argued portion of his pamphlet is that in which he endeavours, perhaps successfully, to prove that the *New Spaniards* cannot maintain their independence without a connection with some powerful European State. Their population, thinly scattered in an imperfectly organized state, over the surface of an immense region, and composed of different and even discordant elements, would not, he thinks, be able to resist an enterprising invader. If this inference were correct, it by no means affects the unquestionable right, in common with every other nation, of the Americans to legislate for themselves. The purpose of protection would be as effectually answered by alliance as by subjection; and our own situation with respect to our former dependencies in America, is a decisive proof that, instead of exasperating the passions of a people determined to be free, it is the wisest as well as the most liberal policy, to lay the foundation of a lasting friendship, by prompt and gracious concession.

Art. XXII. *Dix's Juvenile Atlas*, containing Forty-four Maps, with plain directions for copying them, Designed for Junior Classes. 4to. 48 plates, Darton, jun. 10s. 6d. half bound. 10s. coloured 1811.

THE maps given in this Atlas, are mere outline sketches; so that the high price fixed upon the work, will necessarily limit the extent of its circulation. It should seem that the principal information communicated in the volume is that the whole was "*drawn by Tho. Dix, North Walsham, for the use of schools;*" for this important fact is enumerated no less than *forty-seven* times, being placed duly not merely upon each of them, but under the "*plain directions for copying*" them.

Art. XXIII. *Poems on Miscellaneous Subjects*. By Miss R. H. 12mo. pp. 121. Gale and Curtis. 1811.

THOUGH the subjects of these poems are styled miscellaneous, yet with a very few exceptions, one epithet will comprehend them all. From first to last they are amorous. Love is the only theme in which the fair writer seems to take the smallest interest: and her harp is at any rate as refractory as that of Anacreon, if it is less lively and ingenious. It was not without considerable surprise, we learnt, that these compositions '*are the sallies of a very youthful muse, some being written at the early age of thirteen.*' We should like to ascertain under what sort of elementary discipline the little lady's education was conducted. If her poems are solely the produce of *her own head*, we can only say that so premature a development of faculties has seldom been heard of.

ART. XXIV. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In a few days, will be published, in a quarto volume, and a few copies on large paper. The History of the Royal Society. By Thomas Thomson, M.D. F.R.S. Author of the System of Chemistry.

To be published in a few days, printed in the most elegant manner, by Bensley, with three beautiful engravings. A Letter from Athens to a Friend in England. In royal quarto, price 11. 5s. in boards.

Ready for publication on the 31st of March, in two volumes, royal quarto. Price 3l. 5s. in boards. The Devotional Family Bible; with copious Notes and Illustrations, partly original, and partly selected from the most approved Expositors, ancient and modern, with a devotional Exercise or Aspiration, after every chapter. By John Fawcett, D.D. of Hellen Bridge, near Halifax.

* * The work may be taken in monthly parts, price 7s. or in numbers, at 1s. each. A few copies have been taken off on a super-royal paper, in the most elegant manner: when complete, this edition will be sold for 8l. but at present the purchasers of the first volume for 3l. 5s. will be entitled to the second for 2l. 7s.

Dr. Aikin has undertaken the sole future superintendence and composition of the Annual Register (originally published by Mr. Dodsley) commencing with the volume for 1811, which will appear in the course of this year.

Mr. R. Semple, author of two Journeys in Spain, is preparing for publication in a small octavo volume, a Sketch of the Present State of Caracas, which place he recently visited for commercial purposes.

Dr. De Lys, of Birmingham, has in the press, in an octavo volume, a translation of Richerand's Elements of Physiology, from the fifth and last edition, illustrated by notes, and accompanied with a comparative view of the state of Physiology in this country and on the continent.

In a few weeks will be published, the Poetical Latin Version of the Psalms, by G. Buchanan, with copious notes in English, critical and explanatory, partly

from those of Burman, Arytrens, Raddman, Hunter and Love, and partly by the editor, A. Dickinson, of the University Press, Edinburgh. To each Psalm will be prefixed the nature of the verse, with a scanning table. Some copies will be printed on royal paper.

Some Account of a Journey into Albania, Roumelia, and other Provinces of Turkey, during the years 1809 and 1810. By J. C. Hobhouse, is in the press.

Speedily will be published, Four Sermons, preached before the University of Cambridge, in November, 1811, on the Excellency of the Liturgy, prefaced with an Answer to Dr. Marsh's Inquiry, respecting "The neglecting to give the Prayer Book with the Bible." By the Rev. Charles Simeon, M.A. Fellow of King's College, Cambridge.

Mr. D. C. Webb will shortly publish, in an octavo volume, Observations and Remarks on various parts of Great Britain, during four excursions made by him in the years 1810 and 1811.

Professor John Leslie, of Edinburgh, has in the press, a View of the Facts ascertained concerning Heat, and its relations with Air and Moisture, in an octavo volume.

Mr. Wilson, of Magdalen College, Oxford, has nearly ready for publication, the Isle of Palms and other poems.

Mr. Fletcher, of Blackburn, will shortly publish, Remains of the late Rev. E. White, of Chester, from papers in the possession of the late Mr. Spencer of Liverpool.

A Poem entitled India will make its appearance in a few weeks.

Mr. Aylmer, writingmaster at Hackney School, has in the press, a New System of Arithmetic, on the principles of cancelling, for the use of schools.

Sketches of Cottage Characters, by the Author of the Antidote to the Miseries of Human Life, are printing in two duodecimo volumes.

Proposals are in circulation for publishing by subscription, in one volume, royal octavo, and in one volume, quarto, dedicated, by Permission, to the R.

Hon. and Rt. Rev. the Lord Bishop of London. The History, Topography, and Antiquities of Fulham, including the Hamlet of Hammersmith, interspersed with Biographical Anecdotes of Illustrions and Eminent Persons, who have resided in Fulham during the three preceding centuries; and embellished with various Engravings of the Churches, Ancient Monuments, and Inscriptions, the Bishop's Palace, and other ancient and interesting Buildings, specimens of painted Glass, Windows, &c. &c.

The fifth number of the *Inquirer*, or Literary, Philosophical, and Mathematical Repository, being the first of the second volume, upon an enlarged and improved plan, will shortly make its appearance.

Doctor De Lys, of Birmingham, has in the press, a translation of Richerand's *Elements of Physiology*: to be illustrated with notes, by the translator, and accompanied by a comparative view of the state of Physiology, in this Country, and on the Continent.

Mr. Thomas Fisher is preparing, and will publish shortly, the first portion of *Graphical Illustrations of the Magna Britannia* of Messrs. J. and D. Lysons; containing sixteen plates of Views and Monuments, in the Counties of Bedford and Buckingham; engraved from original drawings, made during several excursions in those counties.

ART. XXV. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A general view of the system of enclosing Waste Lands; with particular reference to the proposed enclosure at Epsom, in Surrey. By Samuel Beazley, jun. Architect and Surveyor, octavo, 2s.

Agricultural Memoirs; or, History of the Dishley System: in Answer to Sir John Saunders Sebright, Bart. M.P. By John Hunt, Author of *Historical Survey*, &c. &c. octavo, 5s.

BIOGRAPHY.

Memoirs of the late Rev. G. Whitfield, A.M. By the Rev. J. Gillie, octavo, 9s.

BOTANY.

Manuale sive Compendium Botanices. Auctore Sam. Ewer, Societatis Linnaeanae Socio. octavo, 12s.

COMMERCE.

A report relative to the Commercial Relations of the United Kingdom. By W. Waddington, Esq. 1s.

A practical abridgement of the Laws of the Customs, relative to the Import, Export, and Coasting Trade of Great Britain and her Dependencies, except the East Indies; including a Statement of the Duties, Drawbacks, and Bounties, directed to be paid and allowed; the whole interspersed with Orders in Council; and brought up to January, 1812.

—To be continued at the end of each Session of Parliament. By Charles Pope, controlling surveyor of the Warehouses in Bristol, and Author of the *Compendium of the Warehousing Laws*. octavo, 1l. 1s.—The Tables of the Duties of Customs may be had separately, in octavo, price 5s. boards.

A full report of the proceedings at Two Meetings, of the Merchants, Ship-owners, &c. &c. at Kingston-upon-Hull, April 4, 1811, and February 11, 1812, respecting the granting of Licenses to Foreign Ships; together with a Copy of the Memorial laid before the Board of Trade; and the petition presented to the House of Commons, octavo, 1s.

EDUCATION.

Rules for English Composition, and particularly for Themes: designed for the Use of Schools, and in Aid of Self-instruction. By John Ripplingham, Private Tutor at Westminster School, 12mo. 3s. 6d.

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